

The LUTHERAN



By George S. Erb

An Asset to Any Church

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The LUTHERAN

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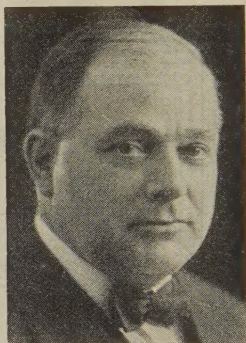
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Dr. Greiss' 45th Anniversary

SERVICES commemorating forty-five years
of ministry in St. Paul's Church, Allen-
town, Pa., by George A. Greiss, D.D., were
held September 5-9.



George A. Greiss, D.D.

Native of Alburtis, he was graduated
from Kutztown Normal School in 1891 and
taught for two years in Alburtis. He was
graduated from Muhlenberg College in
1896 and in 1899 from Gettysburg The-
ological Seminary. He was licensed by the
Synod of Eastern Pennsylvania in 1898,
and was ordained by that synod in 1899.

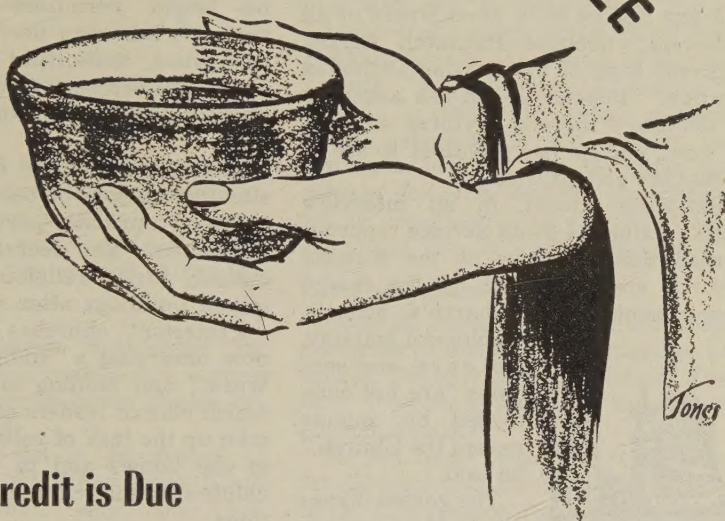
Dr. Greiss studied further and received
his Master's degree at Muhlenberg College
in 1910. In 1920 he was honored by Get-
tysburg College with the degree of Doctor
of Divinity.

Dr. Greiss' first pastorate was at New
Bloomfield, 1899 to 1900. He accepted the
call to St. Paul's Church and preached his
first sermon September 9, 1900.

In the 45 years he has been pastor of
St. Paul's Church, Dr. Greiss has had the
honor of serving the East Pennsylvania
Synod as president and secretary. He was
president of the Easton Conference, mem-
ber of the Examining Board of the East
Pennsylvania Synod, treasurer of the
Board of Home Missions of East Pennsyl-
vania Synod, a director of the Gettysburg
Seminary Board for 25 years, the last 15
of which he was president. He was a

(Continued on page 25)

IN THE NAME OF A DISCIPLE



To Whom Credit is Due

IN THESE days when numerous appeals make selective as well as general responses necessary, one seeks guidance in giving from his Bible and devises standards for discriminative decisions.

One soon sees that presentation of a need and perception of one's capacity to relieve it are the basic premises for our engagement in good works. There is also abundant evidence that the quality of the motive as well as the quantity of the gift should receive consideration. The reasons for helping another bear his too great burdens enter into the obligation to give.

In some instances our Lord joined what our logicians call a universal with a particular, and thus indicated a priority. For instance, that most easily performed and imitated form of relief—a cup of cold water given to a child—has a distinction attached to it. Its efficacy depends on its motivation—"in the name of a disciple."

It is Matthew's Gospel that contains this word of our Lord, and its connection is significant. It is the concluding part of the evangelist's account of the first missionary commission of the twelve. It probably refers to the least among acts of identification which any one of them could perform. But "in the name of a disciple" revealed its purpose, gave it standing in the distribution of God's grace, and made even so small a deed part of the great conversion enterprise which Jesus entrusted to believers in Him.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

St. Joseph

JOSEF STALIN is "a great friend of all believers," declares Patriarch Alexei, supreme head of the Russian Orthodox Church. "Repeatedly he has asked us to tell him if there is anything we want or need, and he has promised to see to it that we are satisfied."

Patriarch Alexei, in an interview with a *Religious News Service* reporter, denied that activities of the Russian Church are controlled by the Soviet government. The Church's schools,

theological training, priests, and sermons "are not controlled by anyone except the Church," he said.



The golden domes of Moscow's churches, darkened

or destroyed by artillery fire and air raids, are being restored. They shine bright again upon the city skyline.

Meanwhile plans are pushed forward to bring the Russian Orthodox churches in all countries under the direction of the Moscow patriarchate, as they were before the first World War. Archbishop Alexei of Yaroslavl and Rostov is in the United States on such a mission.

Representatives will also be sent to Germany, Czechoslovakia, Manchuria, China, and Japan, it is stated in Russia. Welding together of a great body of Orthodox churchmen, broadly international in scope, and responsible to Moscow, seems to be the prospect.

Russian plans for Lutherans

LUTHERANS in Germany have not discovered reasons for rejoicing about the friendly attitude of Comrade Stalin.

Instruction of children in religion is no longer permitted during school hours, it has been decreed by Russian occupation authorities in the Berlin area. The decree is issued by the Russian Central Control for Public Education.

This decree puts an end to the longstanding custom of teaching the Catechism as a primary part of public school instruction. The decree does not specifically forbid religious instruction in school buildings after school hours.

Protestant churches in Berlin are now observing a "Religious Education Week," and holding mass meetings at which church leaders call on parents to take up the task of religious instruction in the homes and to encourage their children to join church youth organizations.

Battle of America

IN America the enemies of religious instruction for children in public school time moved forward in Los Angeles in mid-September, requesting withdrawal of Board of Education permission for released-time classes.

The Los Angeles request came from an attorney, George Gordon, who charged that the program "exerts social pressure on children of immature years" and "fosters sectarian antagonism and intolerance far greater than any good which may be effected by the teachings."

About 6,000 elementary-school pupils signed up for religious instruction in 100 schools in 1944-45. Pupils in thirteen junior high schools and in twenty-five additional elementary schools are being offered the released-time program this year.

Mr. Gordon asserts that if the board of education does not grant his request, he will seek a writ of mandate in the superior court to halt operation of the classes.

In Bethlehem, Pa., the board of education has given permission for released-time classes, which began October 3. Classes will be held for children of the first six grades, who will be dismissed from public schools on one afternoon a week for instruction in their churches.

The judges of the circuit court who heard the McCollum case regarding religious instruction in schools of Champaign, Ill., have promised to render a decision before the end of November.

Favorite hymn

CHURCH musicians throughout the United States have replied to a request to list their favorite hymn tunes, reports W. W. Reid.

Heading their list is "St. Anne," to which we sing "O Where Are Kings and Empires Now?" and "Our God, Our Help in Ages Past." Next comes "*Sine Nomine*," the tune by Vaughan Williams to which many churches sing "For All Thy Saints, Who from Their Labor Rest." This tune is not used in the *Common Service Book*.

Third is the tune of "A Mighty Fortress," and fourth is "Aurelia" ("The Church's One Foundation"). Fifth and sixth are "*Vigiles et Sancti*" and "Picardy," not used in the CBS, and last on the list of favorites is the Passion Chorale, "O Sacred Head, Now Wounded."

Visser 't Hooft modifies statement

RECENT criticism of UNRRA and the American Red Cross, as attributed to Dr. Visser 't Hooft of the World Council of Churches, does not mean that these agencies are not supremely important in meeting the problems of food and clothing for Europe.

"No one in Geneva ever visualized

government relief efforts as unimportant," he said. "In fact, they are indispensable and should be greatly increased. . . . No one dreams of the churches taking over the whole incalculable relief task."

He calls for co-operation of the churches and governments. "The inadequacy of present relief efforts seems obvious here in the center of Europe," he said. "In many areas of Europe the church is the only going concern." While governments will have to bear the main burden, "the Christian conscience demands that the churches set up an organization to give what additional aid they can where they can."

Lutheran journalists overseas

JOHN M. JENSEN, editor of the *Ansgar Lutheran* of the United Evangelical Lutheran Church (formerly United Danish), has gone to Denmark to study the church situation.

He left New York August 25, bound for Gothenburg, Sweden. He hopes to be in Copenhagen for a conference of representatives of the Lutheran World Convention.

Dr. Herman E. Jorgensen, editor of *Lutheraneren* of the Norwegian Lutheran Church, has been in Scandinavia since early summer. Until September 11 he was in Finland. August 24-26 he attended the conference of bishops of the five north European countries which are almost wholly Lutheran. The meeting was a preliminary to a session next year which will bring together all the bishops of these countries.

"The responsibility of the church toward improved social and international relations should impel the churches to arrive at a definite world fellowship of sustaining Christian principles for the governing of society's life," the Northern bishops declared in a statement at the conclusion of their conference. "Practical ways and means for applying these principles in actual daily life" must be devised.

IN THE WORLD'S EYE

By Julius F. Seebach

Apropos of the trouble General MacArthur has been having with the unruly Japanese press, it still might be a good thing to adopt the plan proposed by Harry Emerson Wildes, himself a veteran newspaperman, in the August *Free World*. Mr. Wildes believes a "planned re-education of the Japanese people" through the Japanese press itself, firmly controlled against "anti-democratic and enslaving untruths" of the sort employed by the militarist group, would be possible and practical. Japanese editors are already accustomed to control, and if the occupation officers would just enforce the present control laws along democratic lines, the Japanese editors would have no valid ground for complaint, and might even in course of time appreciate their greater freedom with the removal of the dangerous militaristic and rigid social restrictions imposed by the late ruling classes. Perhaps that will be the ultimate effect of the present American plan; if not effective to that end, Mr. Wildes' proposal could still operate.

A Fine Example of a true comity of nations has just come to us through *News of Norway* (August 31). It tells of a great action in a humble affair—the dire need of a little child who was dying in Copenhagen. Danish doctors agreed that the little girl was suffering from a rare intestinal disease, for which the only known cure was a diet of bananas. But not a single banana could be located in Denmark, or even in Sweden when the call was radioed there. When the frantic search was extended to Norway, that land, lacking so many things, happened to have a whole shipload of bananas purchased

during the war, but just arrived at Oslo from the Canary Islands. A few hours later, with a Red Cross transport permit, an Allied plane reached Copenhagen with a load of bananas and the prayers of 3,000,000 Norwegians for the recovery of the little girl.

Once Upon a time we had international law, a compact of decency among nations to protect non-combatants and restrict the destruction of property. It is the shame of totalitarianism that "total war" is with us, and no non-combatant protection. The very developments of mechanized warfare involved everyone, even the children. But it has gone far beyond that. Live frogs were flown from South Africa for war research purposes; the tin cans containing them carried the legend, "The water must be changed at Cairo." Live fleas were flown from Sierra Leone and guinea pigs from everywhere for smallpox research. Silkworms and spiders were set to work to empty their bodies to further the war effort. The list could be expanded amazingly; leeches, for instance, a war priority. Truly a "total war"—even to the molecules, and now to the atoms! War has grown ever more terrible, but also ridiculous.

Belgium has sent out a distress signal on behalf of her Congo Colony. The Belgian Congo contains at present 36,000 white persons who have been trapped there by the war for more than five years. Because of war conditions and the climate, they are greatly reduced in health and morale, and need to be returned to the temperate zone. It is a matter of transport again. Recently a British hospital ship removed

400 seriously ill persons, but an equal number were left because a Lloyd's agent refused to approve the sailing of another small vessel as a mercy ship. What Belgium is asking for is a large passenger ship, such as could remove the debilitated whites in about two trips. Belgium richly deserves this consideration, being the only European nation which gave more in reverse Lend-Lease than she received. The reverse service came largely in supplies from this same Belgian Congo. Incidentally, the Congo Colony lost 27 of her 30 ships as war casualties in the service of the Allies.

The Glow of spiritual triumph which enhaloeed the redeemed Russian Orthodox Church has steadily dimmed with the passing months. Its liberty is found to be strictly limited to the exercise of religious functions. It may not express intellectual independence, nor oppose scientific teachings, nor comment critically on political matters. The Church is encouraged to be patriotic, fanatically national, and this attitude is officially advocated by its bishops. It has a three-fold international program—(1) to consolidate the national Orthodox churches of Bulgaria, Rumania and Serbia politically in the interests of Moscow, in which it seems to have succeeded; (2) to fortify Russia's political ramparts against the Vatican, primarily to break the Roman hold on Poland, in which the earlier Roman policy played into their hands; (3) to penetrate the Protestant world with assurances of their own freedom and of their approximation to more liberal ideas. However, the real reason there seems to be to keep the scattered Orthodox groups in Protestant lands in sympathetic alignment with Russia politically. One thing clearly emerges above the dissipating vapors of the earlier communism. Russia is more imperialistic in method and objective today than the Czarist regime ever was.

They Say: You may buy an anchor from the U. S. Maritime Commission for your front lawn. A 20-pound anchor will cost \$1.77 a pound, but a 7,760-pound one will only cost you 4½ cents a pound. . . . British women have evidently been wearing their fingers to the bone. At least the jewelers say they will have to get out a new line of reduced size wedding rings to satisfy their customers. . . . Hamburg seems to have been headquarters for bells looted from churches in the occupied countries. Now they are being sorted out to be returned to their original owners. . . . France has turned back her clocks one hour, but is still an hour ahead of the sun. . . . A hunt is to be made for the original cornerstone of the White House. It is suspected to be under the stone veneer with which the White House was "restored" after the burning of the building by the British in 1814. Hope is expressed that priceless documents might be found in a metal box enclosed in the cornerstone. A mine detector is to be used.

This Problem of meat shortages takes queer and confusing turns. The latest is the situation of Denmark in the midst of the widely proclaimed need of the rest of Europe. Denmark is complaining that she has 3,000 to 4,000 tons of surplus beef weekly which she cannot export because of lack of shipping. The Secretary of the Agricultural Council of Denmark, Hoegsbro Holm, says that for the past six weeks farmers had a surplus of 6,000 head of beef cattle because Denmark had been able to use and export only 10,000 head. The situation is aggravated by the further statement of Secretary Holm, that at "the time of the liberation" the Allied powers had been notified that there would be a surplus of meat by August 1. Since that date there have been urgent calls for American meat for Europe when Denmark had large supplies on a very short haul.

A SUCCESSFUL VENTURE

EDWARD S. FREY Reports School of Social Missions at Hartwick College



ULCA SCHOOL OF SOCIAL MISSIONS AT HARTWICK COLLEGE, ONEONTA, N. Y., GUESTS OF THE BOARD OF SOCIAL MISSIONS. (Reading left to right)

(Back row) Roy B. Setzer, Karl A. Eberhardt, August Blunck, F. J. Schweiger, C. A. Ritchie
(Third row) Paul Sheffer, Otto Reimherr, Harry Wm. Lammond, Frank L. Gollnick, Morris C. Skinner, Paul J. Strenge

(Second row) Harold Letts, John Dudge, Walter Guss, Russell Gaenzle, Edward Frey, Ray Kulman
(Front row) President H. J. Arnold, Rufus E. Kern, Herman S. Keiter, Executive Secretary C. Franklin Koch, Merle Boyer, Secretary O. W. Carlson, Christian Kirkegaard

ALWAYS in the pastorate no memories are sweeter than those of fellowship with one's fellows under their guidance and inspiration in the great work of Christ's church. Such are the writer's memories of the week of August 13 to 17 at the School of Social Missions held in Hartwick College in Oneonta, N. Y. This was the second of two experimental schools conducted during the summer by the Board of Social Missions of the United Lutheran Church in America.

Put twenty men with common interests together with six champions of that common interest in one dormitory auspiciously named Breese House; have them playing, eating, debating, worshiping and learning together; mix well, and put in the haven of our Lord. There you have it, a joy and an inspiration forever!

One may note in the appended schedule, the curriculum and the names of those who handled it under the leadership of C. Franklin Koch, D.D., Execu-

tive Secretary of the Board of Social Missions.

Looking backward, the writer can think of no proper emphasis that was omitted. The work of the Board in its three vital departments was presented in full by Dr. Koch and his able, impressive assistants, Oscar W. Carlson, D.D., and the Rev. Francis A. Shearer, in Evangelism and Inner Missions respectively. All of us were moved by the evidence of the philosophy and action of the Board already at work and bearing fruit in social missions. Seeing what can be done and, indeed, is being done, left some of us impatient with our poor efforts thus far in parish, conference and synod.

To this end the work of the lecturers and our discussions with them gave us a great push. One of us is going to put the Board's plan for evangelism into effect at once. The writer for one plans to use his voluminous notes in six sessions this fall with the adult teachers and teacher prospects of his church

school. It will be remembered that the last quarter's theme is "The Christian and His Relationships."

It is too bad that when a curriculum is so satisfying our critical faculties are dulled. To make a good thing perfect is a noble but very difficult work. The writer can think of only two provisions which, if added to the present program, would increase the dividends of future schools.

1. Pastors who have the actual "laboratory" experiences in any department of social missions should be invited to present analyses of their experiences.

2. The widest possible extension of this school with its curriculum to all parts of the church should be encouraged. An informed ministry is a powerful ministry.

The daily schedule of the School of Social Missions was exacting, but varied sufficiently to prevent boredom. It provided also for participation by the students in the discussion periods and seminars. A sample day's program was:

- 7.25 to 7.50—Matins
- 8.00 to 8.30—Breakfast
- 8.45 to 9.30—Bible Hour—the Rev. Rufus E. Kern
- 9.40 to 10.30—Lecture—"The Doctrine of God: How It Affects Today's Thinking"—The Rev. Merle Wm. Boyer, Ph.D., Carthage College
- 10.40 to 11.15—Discussion on above lecture
- 11.25 to 12.15—Lecture—"Preaching and the Social Problems of Our Day"—The Rev. Herman S. Keiter, Ph.D., Hartwick College
- 12.25 to 12.50—Discussion of above lecture
- 1.00 to 1.40—Lunch
- 2.00 to 3.45—Seminars on Social Missions—C. Franklin Koch, D.D.
- 4.00 to 6.00—Recreation
- 6.15 to 7.00—Dinner
- 7.15 to 8.45—Lecture and Discussion—Oscar W. Carlson, D.D., or the Rev. Francis A. Shearer

9.00

—Compline (the religious exercise that closes the day's service)

10.00

—Silence until Matins

In the Ministry of Mercy

Pittsburgh's Society Shows Area of Service

WE administer to those confined to penal institutions or recently released from such institutions, hoping to regain them for salvation. We secure jobs for them and refer them to a pastor.

Lonely and sick in almshouses and hospitals are visited by our pastors, who bring them the comfort of the Gospel and a sense of the nearness of Christ, their Saviour and Friend.

When homes are broken the welfare of the children becomes our concern. It may mean temporary placement in a foster boarding home, an institution, or even an adoptive home.

We believe it worth while to keep homes together, to help husbands and wives, and parents and children to understand each other better. We help build up the family morale and we encourage initiative.

Parents who care about the welfare of their homes and the happiness of their families, bring their troublesome problems to the society's pastors and trained Christian social workers for counsel and advice.

The society provides an all-inclusive case work service for members of Lutheran congregations in western Pennsylvania and for any Protestant living in Beaver County.

The Inner Mission is committed to the belief that the Gospel can be the mightiest force in the life of the individual and of the family.

A combination of the Gospel and the best social work principles and techniques in dealing with the problems of life and living, makes for the best and most lasting solution to any problem of the worried.

[In the ULCA there are twenty-eight Inner Mission institutions and agencies.]

REFUELING OF ANCIENT ZEAL NEEDED

Enlistment Secretary WILLIAM S. AVERY, Parish and Church School Board, Discusses Decline in Sunday School Enrollment

DURING the last decade a dangerous decline cut the Sunday school enrollment of our United Lutheran Church by 98,369. That is losing at the rate of 10,000 a year. What caused so great a loss? Were the reasons such as to defy correction? Or can something be done to turn the tide?

Realizing that the exact causes must be known before anything can be done, the Parish and Church School Board addressed a questionnaire to pastors and other leaders of our Church a year or so ago. Almost 1,700 replies were received. In addition, seventeen other major denominations also reported declines in their Sunday schools and set out to determine the causes in their own ways. From the statements of their leaders, as well as our own, more than two dozen reasons for the decline can be enumerated. Omitting those which have but little bearing upon the situation, there are six reasons given which deserve our careful consideration.

Pastoral Indifference

Fortunately, the first two do not apply to the majority of our congregations; but where they do apply they are extremely significant. Our own leaders told us that there was a shocking indifference on the part of some pastors and other leaders toward the Sunday school program. In turn, this was at least partially produced by the second reason, a feeling that the Sunday school program, including lesson materials, is inadequate for this day and age. Those who are indifferent to the Sunday school usually forget that more members come into the church through the Sunday school than from any other source. Those who feel that the program is inadequate are changing their opinions as new materials are being produced.

Declining Birth Rate

Next come the two most obvious reasons: the war and the declining birth

rate. For several years the birth rate in America went down and down. And the "Lutheran" birth rate dropped more rapidly than the general average. But the significant point is this: The "Lutheran" birth rate still exceeds the general average. Furthermore, even while the birth rate was declining, there were millions of children in America who were attending no religious education agency of any kind—Protestant, Roman Catholic, or Jewish. And now the birth rate has gone up again. During the war years it has averaged about 3,000,000 a year. Our Sunday schools should soon be experiencing increases in the nursery, beginner's and primary departments.

Serving Uncle Sam

Under the general heading, "War," went a good many contributory reasons. The most easily noticed was the drain caused by thousands of our young people entering the armed forces. Then family upon family became uprooted, dislocated, and lost to the church—at least temporarily—through the population shift to defense industry areas. Others who were accustomed to attending Sunday school could no longer do so because of irregular and "swing shift" working hours. The shortage of farm labor kept farmers home on Sundays trying to catch up with their increased work. More frequent changes of pastorates brought too many changes in religious education programs. In-

deed, many congregations were entirely without pastors, and suffered the inevitable losses due to such a situation. Then, too, the shortage of pastors and war restrictions kept our home mission program from expanding at its usual rate. And permeating the whole situation was the natural depression, or gloominess, that war brings in its wake. *But now the war is over!* Depression and gloominess are gone. Those in service are already returning. Sooner



The Rev. William S. Avery, Enlistment Secretary for the Parish and Church School Board

or later the other deterrents brought by the war will also be adjusted.

Due to Be Corrected

It remains, then, for the church to attack the less obvious, but more fundamental, causes of the Sunday school decline. First, is a dangerous rise in the secular spirit. It is seen within, as well as without, the church. It evidences itself most clearly in the desire for money and material things. It also shows itself in the attractiveness of worldly pleasures and amusements—so

much so that even Sunday school teachers cannot find time properly to prepare their lessons, although they have time for Saturday night parties. Most serious, perhaps, is the sharp rise in parental neglect and indifference. Indeed, this might almost be listed as a separate cause of the decline. It is the same influence as that which causes much of what is called “juvenile” delinquency. The delinquency is really on the part of adults who do not properly care for their children. Secularism also includes the rise of an independent spirit on the part of young people (not altogether a bad thing), and a kindred loss of interest in religious classes for adults. Fortunately, the church has the answer for all this, but it must proclaim that answer far and near.

Ancient Zeal Lacking

And that is just what it has not been doing, according to leaders of every denomination, including our own! For the basic reason of the decline has been a noticeable lack of missionary zeal, a concern for the soul of every unsaved person. That is how the church grew in the old days—every person saved was anxious to save another. Laymen did not leave it up to pastors, but themselves told the good news to those who had not heard it, or at least had not accepted it. Teachers did not wait for children to show up in their classes, but went out into the highways and byways after them, and when any were absent they called at the home to find out why and to get them back. It is this sort of personal fervor that has been lacking lately. Our belief is that it is not dead; only dormant. When we Lutherans can be persuaded that belonging to an “evangelical” church means that we are “evangelistic,” then secularism will be overcome, the Sunday school decline will be no more, and the kingdom of God will go forward through our church as never before.

To Cure What Ailed Them

How Naval Medical Supply Depots "Implemented" the Navy Medical Corps' Care of Sick and Injured Sailors

AN INTERVIEW

THE desk across which the editor writes is subject to changes in location and not infrequently in ownership as well. For instance, on September 15 its position was in the center of the office of Dr. Kent C. Melhorn, Rear Admiral, Medical Corps, U. S. Navy. It is one room in an eight-story building at the intersection of Sands and Pearl Streets, Brooklyn, N. Y. The label at the entrance to the structure reads, "U. S. Naval Medical Supply Office." It, the building, has in 1945 the extension in size from a beginning in 1850 when a naval laboratory was established "in one room of the contagion building, U. S. Naval Hospital, Brooklyn, New York." The total of space to which this original has grown is 248,000 square feet in Brooklyn, plus an annex of 604,200 square feet more, which is located at Edgewater, N. J. And while Brooklyn Depot is the oldest, largest, and "senior" among four, the efficiency of receiving orders and supplying them promptly has been cared for by establishing four more depots. Twenty-three storehouses, twenty-seven cargo ships and eight barges have been established in various parts of the world. Thus supplies are kept as near as practical to combat areas and occupied territories. Thereby the Medical Officers' requisitions can be handled "before it is too late."

Big Business

Among the exciting pages of figures in a report to which the Admiral referred in our interview, there was one which gave the data of annual expansion from 1939 to 1944 inclusive, with an estimate for 1945. The reader is cautioned to remember that these numbers and quantities are for the jurisdiction committed to the Medical Corps of the Navy only; that is, they speak for the Navy, the Marine Corps, and the Coast Guard, with their co-patriots, the Waves, Spars, and women members of the Marine Corps. In 1939 the

total of their combined personnel was 174,641. In 1944 there were 3,500,000 "persons" on the medical corps list of possible patients, "and," the Admiral remarked, "as of June 1945, you can say the total was approximately 4,000,000." It was to care for the health of this group that the Navy required thousands of doctors, dentists, hospital corps officers, enlisted, and civilian personnel. And it was the maintenance of the ministry of this group by supplying them with medicines, instruments, renewals, repairs, and housing that made the Naval Medical Supply Service and its articulated departments busy beyond words to describe.

Told in Dollars

One series of figures for six years states the situation in dollars. From this we have chosen three years: In 1939 \$1,527,441 was expended. The top year due to expansions, was 1943, when \$139,825,197 was spent. Last year (1944) the bill which was paid totaled \$34,533,733.

We learned that excepting emergencies, all purchases are made by competitive bidding, in which private business participates and the lowest responsible bidder gets the sale. No one can the seller pack his product with inferior material. One of the installations, for which experience in 1917 was

a reason, is an inspection laboratory in which purchases of medical supplies are subjected to tests. "Drugs, hypodermic tablets, surgical instruments, surgeon's accessories, and rubber goods" are named in one list of rejections. Of 216 drugs, twenty-four were rejected. Thirteen of fifty-five hypodermic tablets, four out of thirteen orders of surgical instruments did not meet the standards. Errors in constituents of drugs that undetected would have made them poisons, were caught in the laboratory and the products returned to their makers.

From Here to There

But that on which our greatest curiosity focused was filling the medical officers' requisitions. We remembered that early in 1942 it was reported by the American press that sources of quinine had been captured by the enemy, or the raw drug was sunk in transit. The result was, according to reports, that malaria was taking heavy toll of life in the armed forces. And later on, when invasion of the tropics exposed the men to infection from insects and to diseases long feared when Americans have had to live in the tropics, it was said that lack of medical supplies would be as destructive as lack of ammunition.

"How," we asked, "did Naval Medical Supply get its stores from the Depots to the sick bays in ships and to the beaches and troop concentrations where marines and soldiers were ashore?"

Said Admiral Melhorn in reply, "The Navy has not lacked supplies, though there have been battle spots where ships having medical stores aboard were kept from delivering their cargoes by enemy assaults. But later efforts were successful." Said he further, "From depots in Brooklyn and elsewhere, transport space was engaged, and supplies addressed to ships and stations were sent monthly in response

to requisitions from the medical staff at each place. From Depot to final station, in addition to the quantity deemed needed for a month, an additional amount is kept in reserve. Very pressing needs are given response by plane. Blood and blood plasma were thus brought to wounded when heavy casualties required prompt renewal of that life-bearer to our wounded."

Added Medicines

"How about new diseases?" we inquired, remembering the terrible losses of 1918 when influenza hit the American armies in Europe and in training camps in the United States.

The Admiral said in reply: "There have been no major epidemics in the years of the second world war; but we have sent out some new facilities and new remedies. Most notable among these are 16 Mobile Hospitals, penicillin and DDT. This latter has been of the greatest value in jungle fighting, since it could be sprayed by planes over areas which our forces must invade to reach the enemy. It destroys pests and germ carriers. Penicillin has been widely used for the prevention and cure of infections. It has also proved curative of the milder forms of venereal diseases and arrestive of severer types."

"What remedy would you like most to send to the Navy's 4,000,000 and the Army's 7,000,000 soldiers?" we asked as our concluding inquiry.

Said Admiral Melhorn in prompt reply, "A cure for homesickness would be the medicine with which I would like to load a fleet of cargo planes, addressed to every spot on this globe where Americans are now feverishly eager to come home."

And America is feverishly eager to receive them; the more so since it has been their government's serious and largely successful policy to make all that modern medicine knows at hand to decrease the injuries of war.



WASHINGTON

By OSCAR F. BLACKWELDER



FREEDOM OF THE PRESS

I HAVE been corresponding with the editor of one of the country's foremost magazines. I asked him, because of the standing of his journal and himself, about discontinuing liquor ads, which tend to make people do the things his magazine opposes. I urged that his voice is too prophetic to contribute to personal and family disintegration. His answer at much length is that freedom of the press is at stake, that he has no right to refuse the ads of a legal business, that his readers are too adult to be influenced beyond their power of intelligent decision, that his ads don't cause anybody to start drinking. Sounds like a fine lawyer pleading a sorry case before a jury. . . . Now I'm waiting for the answer of one of the country's richest papers which carries no liquor ads as a settled policy. I asked the editor to tell me why. . . . Does an editor or publisher violate freedom of the press by accepting or refusing advertising matter according to his own personal ethics? How do personal convictions concerning good and evil rate with business ethics?

GOVERNMENT TRUTH-TELLING

THAT was a lick midships which Bernard Iddings Bell hit Washington when he said governments, as well as individuals have the moral obligation to tell the truth. "We Americans have been treated by our national Government as though we were children, to be scared with fears of bogeymen and seduced by promised sugarplums from Santa Claus. The result is that when Washington says anything to us we

have learned to keep the salt-shaker handy. Untruth told by Government to the people, however spaciouly excused, is not only unnecessary but vicious." This writer isn't arguing the accuracy of that statement, but quotes it to make this point: The tough days ahead of us demand leadership in high places that uses simple, un-ambiguous English and—what is more—that has clearness and integrity of thought.

NIEMOLLER

PERHAPS most of the readers of this page have read the editorial in *The Christian Century* of September 12 on "Why Attack Niemoller?" It's pretty clear now where the recent attack came from—Writers War Board, of which Rex Stout is the head. They used to be connected with OWI, but not for about four or five months. The *Century* says this Writers Board now sends out gratis canned editorials to 1,600 newspapers over the country with circulations under 100,000. I appeal to every reader of this page frankly to ask the editor of your paper if he is using or intends to use this stuff. The motive behind this free service is not yet clear. But if such efforts as their muddled and garbled attack on Niemoller is a sample, it will bear anybody's watching who wants to save his community from prejudiced and misleading editorial writing. More of this later. I believe the Writers War Board is as wrong about Niemoller as Mrs. Roosevelt was in her column. After all, he served eight years in a concentration camp for his opposition to Hitler. And that can't be played down!

World Action Receipts Top Minimum Goal

Assistant Director PAUL C. EMPIE Announces National Lutheran Council's Aim for Greater Goal of \$2,500,000 by End of Year

THE 1945 Lutheran World Action minimum goal of \$1,790,000 was reached and passed September 20, when a substantial check from the United Lutheran Church brought the cash received to a total of \$1,823,278.76, or 101.8 percent. Additional funds known to be in the hands of church treasurers for forwarding will swell this amount considerably before the end of October. Receipts according to church bodies are as follows:

Church Body	Goal	Cash	Percent	Greater Goal Recommended to Meet Need
*United Lutheran Church	\$ 897,355.48	\$ 939,567.22	104.7	\$1,253,289.74
Norwegian Lutheran Church	314,198.75	300,277.46	95.5	438,825.07
*American Lutheran Church	299,021.54	300,995.08	100.6	417,627.85
*Augustana Synod	207,616.07	207,825.77	100.1	289,966.59
Lutheran Free Church	26,711.69	21,854.74	81.8	37,306.84
*United Evangelical Church	18,639.94	22,557.71	121.0	26,033.43
Suomi Synod	16,105.56	15,575.00	96.7	22,493.81
Danish Church	10,350.97	7,606.76	73.4	14,456.67
Lutheran Student Association		2,464.42		
Undesignated		4,554.60		
	\$1,790,000.00	\$1,823,278.76	101.8	\$2,500,000.00

* Directors have stated their hope that their group will reach 140 percent by the end of the year.

This achievement is reported with mixed emotions. On the credit side are the facts that the goal was reached, topping last year's gifts by nearly \$300,000, and that hundreds of congregations doubled, tripled and quadrupled their goals in their generous enthusiasm. That's all to the good. But it isn't good enough! On the debit side are the facts that there are still hundreds of congregations that have not reached the "minimum"—some have contributed nothing—and that in spite of the stories of the tremendous needs which have been pouring in on us from every side from religious and secular authorities, we still have not averaged the "dollar a member" needed to raise the two and a half million.

There is Yet Time

Of course the year isn't over. All receipts coming to the New York office

by December 31 will be credited to the 1945 appeal. While it seems inconceivable that any congregation will be satisfied with an offering less than the "minimum" suggested, the need is so tremendous that we must leave quotas far behind in our determination to strengthen and sustain the Church in her fight against her enemies. We are not speaking of next year's appeal—the need is now. Our representatives in Europe simply cannot begin to extend the aid so vital in these winter months unless the \$500,000 remaining to be raised comes in by the end of the year.

In view of the fact that funds already in hand guarantee all items on the minimum budget, including the expenses of the appeal, and that therefore every dollar received from now on will go in its entirety for relief of the Lutherans in Europe, it has been suggested that

(Continued on page 19)

FRIENDS and FAMILY—The Lathrops consider Possibilities

"MOTHER!" There were tears in Joan's voice. "Mother, isn't Prince my dog? Mark gave him to me, didn't he?"

"That's what I thought. Why?"

"Well, if he's my dog, I ought to be allowed to help wash him. Mark wants to do it all himself. And I know I could do it just as well."

"Perhaps Mark just wants to show you how this time. Where are you going to perform the operation?"

"Out in the yard. Mark's brought up that big tub you wanted daddy to get rid of. I wanted to put Prince in the bathtub, but old smarty Mark says he'd be afraid of the high white sides. So he's put Prince on his chain while he brings out buckets of water. But, Mother," here her voice rose to a wail, "he wants to do everything himself."

"Unless I miss my guess, it's going to take more than one person to wash Mister Puppy, once he realizes what is going on. I've never seen a dog that liked a bath. Let's go see what's happening."

I set off for the scene of action with Joan trailing at my heels, for all the world like a disconsolate pup herself. Before I could get the kitchen door open, I knew that Mark was not alone. I could hear his voice giving orders.

"O. K., Skinny, dump it in. Look out, don't splash him! You'll scare him stiff. Hold him, Tom, but don't scare him."

The scene in the back yard might have been taken from an "Oud Gang" comedy. The ancient washtub, a relic of other days and other occupants of the parsonage, was the center of attraction. Skinny Ellis was pouring water into the container, while Tommy Hartman knelt beside it, his arms full of squirming, leaping puppy. Mark, as

usual, was foreman, illustrating his commands with wildly waving gestures.

In a second Prince leaped out of Tommy's grasp. If his chain had not been attached, he'd have made a complete escape. As it was, the chain brought him up short and he fell, dripping wet, in the dirt. He scrambled to his feet, and with unerring instinct, shook himself thoroughly. Muddy drops spattered over the three boys and Phyllis.

Joan, still half-angry, had held back a little. Now she flung herself protectingly beside the damp and bewildered puppy. "What were the nasty old boys trying to do to the little darling? Here, Joan will fix you up."

"Now, Joan," Mark attempted to re-establish control. "Just let me take him."

He might have succeeded—though I doubt it—if Sammy French had not arrived on the run. He demanded a play-by-play explanation; and while Mark obliged, Joan led Prince quietly toward the water. There must have been magic in her touch, for the little dog stood quietly while she rubbed soap into his fur. Evidently Mark accepted the fact that possession is nine points of the law, for when Joan vetoed his suggestion that they pour buckets of water over Prince to make sure they had removed all the soap, he didn't object, but set about helping to do the work piece-meal.

By the time the job was finished everyone was so wet that I sent the visitors home and the Lathrops indoors in search of dry clothing. They came down to the lunch table looking clear and happy.

Jerry had been in his third floor study all morning and had missed the

excitement. After he had been given a full description, including the role each of the other children had played, Mark said pointedly, "We sure have a lot of friends, haven't we, Joan?"

Joan looked a bit surprised. Friends were something she took for granted, just as she took fresh air for granted.

"And we'd hate to leave them, wouldn't we?"

"Leave them?" This was another thing that had not entered her mind.

Mark said nothing. He was leaving it to his father and me to go on with the conversation. Jerry looked at me and I replied silently, "Do whatever you think is best."

We had discussed the extent to which we wanted to take the children into our confidence about a possible move to Eastwick, and reached the conclusion that so long as they did not feel the undercurrents in our everyday life there was no use raising questions in their minds. Now Mark had raised the question with almost adult finesse.

"Hadh't you ever thought," Jerry asked Joan, "that you might have to move, one of these days? Lots of people do, you know."

"But not us. I know Methodist ministers get moved around whether they like it or not. But Lutheran ones don't. And I'd never want to move. Never."

"And not even to a very nice place? A place as nice as Bordenville?"

"There is no place as nice as Bordenville. I've been lots of places, and I've never seen a place I'd like to live except Bordenville."

"That's it," agreed Mark, his voice urgent. "Bordenville is just Bordenville and we know everyone, or almost everyone. It's just home, that's all."

"But suppose there were some other church where I felt I was needed even more than I'm needed in Bordenville?"

"Like Eastwick? I've been afraid of it ever since you took that trip. I saw there was another letter from there this morning. But you wouldn't go,

would you, Dad? Not really?"

"Eastwick?" Joan put in. "You mean the place you went to talk over getting a new pastor for them? They want you?"

"They haven't said exactly that, Joan. They've asked whether I would consider a call from their congregation if I were elected. I have told them I would, and—"

"That you would?" The children spoke in chorus. "But what about us?" "Our friends?" "Our school?"

"I've considered that; but there are many reasons why I think it would be good to go. You would soon make new friends, and would be much more useful there than here."

"But, Dad, think how busy you are here. You couldn't be any busier there."

"Not busier; but my efforts might produce better results. Things here are in very good shape. For once in the history of my ministry here, there are no snarls that I feel I must unravel. The financial picture is good. The congregation is ready to go ahead on a peacetime basis, and a new man coming in here could pick up the reins and drive straight ahead."

"But why not you?"

"Because there are greater opportunities at Eastwick. They are ready to build a new parish wing and launch a broad educational program. They've an almost unlimited field in a suburban area, and—"

"I don't know what an 'unlimited field in a suburban area' means, but I know I like Bordenville," Joan interrupted.

"Well, perhaps we'll be staying in Bordenville. Their church council would like me to come, and I'm to preach there next week. But perhaps the congregation won't like me. In that case, we stay here. So if either of you breathes a word of this so that it gets out in the congregation here, I'll have your ears fried for breakfast."

TEXTS AND COMMENTS

CHOSEN, OR REJECTED?

Ephesians 5:6-21; Matthew 22:1-14.

CHRIST likened the kingdom of heaven to a marriage feast spread by the King for His Son, and told in contrast of the ungracious attitude of the invited guests who refused to attend. The "chosen" company to be royally honored became in time rejected outcasts. All nations, like the ancient Israelites, are on trial in these later times of the Gentiles. The Jews forfeited the special favor of Jehovah and have suffered the consequences. To America, Britain, China, Russia and all favored nations God has granted special privileges. As outstanding recipients of divine mercy they have become the chosen instruments of the Lord in the establishment of a new order in the earth, or else be finally rejected like the nations they have conquered. The church of Jesus Christ is even more on trial. How will she, how will we as members of God's spiritually "elect," measure up to the unusual opportunities presented today by the special grace of our Lord?

He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. Luke 10:16.

REJECTORS REJECTED. When accused by thoughtless critics for his handling of the Japanese situation seemingly "with kid gloves," General MacArthur replied that his gloves were "lined with steel." Even the peace-loving Jesus did not mince words when dealing with arrogant opponents, and He knew how to use the lash when the temple required cleansing of its evil traffickers. His representatives of both the law and the gospel He empowers with special authority. "As many as receive you not," He said to His missionaries, "when ye

—By J. WILLIAM McCauley

depart from that city, shake off the dust from your feet for a testimony against them." Previously it had been said of Jehovah, the longsuffering, "If thou forsake Him, He will cast thee off forever"—or, as Christ said of the rejectors of the King's invitation, they shall be "cast out into the outer darkness."

None of those men that were bidden shall taste of my supper. Luke 14:24.

EXCUSE-MAKERS CONDEMNED. "Come," says the divine Host. "I pray thee have me excused," replies the pre-occupied farmer, tradesman, householder, or others of the long line of excuse makers who are indifferent to God's invitations and pleadings. A lawyer emphasizes the critical value of statements in affidavits and confessions; but when the Searcher of hearts declares that "by thy words thou shalt be justified, and by thy words thou shalt be condemned," He adds that "not every one that saith . . . but he that doeth . . . shall enter into the Kingdom of heaven." Our flimsy excuses and even our punctuated declarations get us nowhere with God if they are merely camouflages for indifference and wrong doing.

Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. Matthew 22:9.

MULTITUDES INVITED. The nations are at the crossroads as they await directions as to the unknown future. A "feast" of good things has been promised in a more golden age of peace and good will. But will the teeming millions and their leaders discard the hindrances of their selfish interests, their arguments and "excuses," and hearken to the higher call of duty and opportunity? God has done His part in

providential intervention at such historic crossroads as Dunkirk and Allemain, Stalingrad and Normandy, Burma and the islands of the Southwest Pacific. His proffered grace now follows His intervening providence. To all earth's citizens who crowd the highways of progress, to all in uncertainty and need of higher aid, His gospel messengers come to offer salvation and the benefits of His Kingdom. Do we accept or reject—as grateful beneficiaries, or as heedless recreants?

For many are called, but few chosen. Matthew 22:14.

Few CHOSEN. The sulfa drugs, then penicillin, and now streptomycin have come in the wake of war's destruction, to help save the suffering—but only a few, comparatively, of the world's millions have been cured by them. The unleashing of atomic energy has been made possible because of the exigencies of war—but only a few know the secrets of the atomic bomb. To only a “chosen few” have come the saving benefits of God's special grace through Jesus Christ—“in Whom we have our redemption, the forgiveness of our sins.” It is only to them who believe and confess their faith in Him that the benefits of the Kingdom come. “For it is God Who worketh in you both to will and to work, for His good pleasure.”

Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. I Samuel 16:7.

CHARACTER ESSENTIAL. God looks inside. His vision penetrates deeper than all cosmic rays, and “searcheth the deep things of the spirit.” “For Thou, even Thou only, knowest the hearts of all the children of men,” confessed Solomon, the wise, in his dedicatory prayer. His father, David, had said, “Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts.”

These kings, with all men, knew by sad experience the perils that follow evil “imaginings.” Appearances are skin-deep and take on glamor through the beautician's and clothier's arts; but “character is what a man is in the dark.” Saul was handsome and stood head and shoulders above his subjects, but Samuel reminded him that God knew what was in his heart and had rejected him as unfit to rule longer over Israel. We cannot fool God.

SEND, we beseech Thee, Almighty God, Thy Holy Spirit into our hearts, that He may rule and direct us according to Thy will; comfort us in all our temptations and afflictions; defend us from all error; and lead us into all truth; that we, being steadfast in the faith, may increase in love and in all good works, and in the end obtain everlasting life; through Jesus Christ, Thy Son, our Lord. Amen.

World Action Receipts

(Continued from page 15)

where not otherwise specified for different causes, the Reformation season be designated by local congregations as a time for contributing additional gifts for Lutheran World Action, to revive the Church of the Reformation in Europe. We make no apologies for this suggestion. The situation in many areas is truly desperate, and our sacrifices so far this year have been insufficient, unworthy of their object. Dr. Michelfelder writes from Geneva that the lives of innumerable key persons and of thousands of children now in hospitals or institutions depend upon our ability to send medical supplies through the Red Cross to the church relief agencies. True, our chief aim is spiritual relief, but you can't send spiritual relief to dead people! It is almost unbearable for our representatives to be near the spot, view the misery and suffering, and not be able to do anything about it.

Across the Desk

No doubt you also were among the millions in America who read of Japanese Emperor Hirohito's visit to the shrine of his ancestors. It was his duty to make this pilgrimage, the observant journalists told us. He wore the ceremonial robes reserved for such solemn occasions and, thus fittingly garbed, he reported to the mikados who had preceded him in his high office that he had been defeated and thereby had been unworthy of the trust imposed in him when he ascended the throne of Nippon. He performed this pilgrimage and gave his message of failure to those in whom, according to the Shinto cult, reposed deity. He and his predecessors through more than twenty-five centuries were entitled to the throne because they are descendants of the sun goddess. Never before had an emperor been compelled to acknowledge such a defeat and to seek pardon for a failure.

To Christians, the idea of associating pomp and ceremony with a communication to the dead admits of irony and sarcasm. The practice of such a rite within the circle of those esteemed to be gods seems to us absurd, if not ridiculous. If a personal report of the defeat of Hirohito's military forces had to be told to the Emperor's ancestors, the amount of deity possessed by them could not be very great. Our conclusions were amended by a conversation with one of our missionaries who had been for a long time in direct contact with Japanese ideas of their emperor.

We learned that immediately after his coronation Hirohito made a pilgrimage to the same shrines to announce to his ancestors that he had taken on the duties of emperor and of descent from the sun goddess. Now he had to report the terrible catastrophe

that had fallen upon the Japanese; upon those for whom he was deity and so recognized. Probably no other human being could deem himself the heir to such attributes as Shinto allots to mikado.

It will do no harm to America's position of responsibility in Tokyo to give some thought to Japan's conception of what has happened to them. The extent of their defeat should, and will probably, expose to doubt their willingness to continue Shintoism as the state religion. Its pagan tenets enabled it to be used by the militarists for their own selfish interests. If, as is now reported, an investigation is now in process to learn the extent to which the common people were betrayed into an unjustifiable trust, and if Hirohito himself has at last learned that his associates in government have made him the agency of deceiving his nation, the opportunity for a higher type of culture is here.

Certainly we Americans who have become convinced of our destiny as a nation and have interpreted the defeat of Japan as a demonstration of divine favor for our way of life must not mock God nor reject the obligation to provide the true religion for the Mikado and his subjects. Christianity and civil government should be partners in the great effort to avoid another war in the Far East. They are sister institutions. Each has a sphere of direct operation.

DISCHARGE OF C.O'S

AMONG those who voluntarily chose to refuse military service for conscience's sake, who deemed registration as C.O.'s the means of declaring their convictions relative to war, were between seven and eight thousand persons on whom the government had the

right to call. For them the Manpower Commission made provision by assembling them into camps and assigning them various forms of peacetime duty. Now discharge is due them.

A bill recently withdrawn from Congress proposed that C.O.'s, as they are initialed, should continue in civilian service as long as there are other citizens who have not been discharged. But a compromise has been effected of which the announcement reads:

"An agreement has been reached between the Congress and Selective Service that Selective Service would proceed with a "systematic release of Conscientious Objectors from civilian public service camps and units on a basis of age, length of service, dependency, and hardship."

These citizens are not entitled to points such as were earned by wounds, duty overseas, and special citations. It must not be said of them, however, that they have loafed "during the duration." On the contrary, they have been assigned to duties that involved great discomfort and also dangers.

One employment in the discharge of which they won favorable comment was with the forestry service. Especially in the Rocky Mountain and Pacific areas, they were used effectively for fire fighting and gained the title of "Smoke-jumpers." They flew to the locations of fires and parachuted to the ground, thus reaching danger spots in hours, where older methods would have required days.

They served as guinea pigs for medical research and helped in state and county institutions where the mentally, as well as other diseased are under treatment. Theirs has not been an easy life.

THE LUTHERAN has been informed that an expression of favoring their discharge can be made influential by writing to General Lewis B. Hershey, Selective Service Headquarters, 21st and C Streets, Washington, D. C.

RECLAIMED TIME

AMONG the work programs that have come to our notice in recent weeks is one from a pastor who announces his purpose in scheduling an activity for the second half of Sunday. In this instance the time chosen is Sunday evening. He does not propose to institute a second service of worship. His plan is one in which a group of members gathers to consider neighborhood conditions from the point of view of parish visiting, synodical and general activities in which Lutherans are expected to participate, and studies in the sphere of hymns and liturgy.

It is easier for an editor to give advice than it is for a congregation to accept and follow it. We are not so far from our own pastorate as to have forgotten the irksomeness of unsolicited suggestions. But there are general conditions which anyone can discern if he chooses to look. For example, a great many parishes have abandoned holding a second worship service on Sunday, contenting themselves with Sunday school and a chief service—in the morning, if possible. Auxiliaries—the Luther League excepted—meet monthly. We know of none in which the number of active participants is what it should be. In many parishes the pastor is absent for two or more Sundays on vacation. In a few instances the congregation closes the church.

It is obvious that the church cannot do its full duty to its members, its community, and the kingdom of God on a work schedule of three hours per week, or less.

It is also generally agreed by the leaders and those whom they lead, that the present years are the most critical of the past century. If the challenges of hierarchy and secularism are not accepted and a battle is waged to maintain the principles which the Protestants framed and proclaimed from 1520 until now, religious freedom will be abandoned.

Next to Self is Home

By Nathan R. Melhorn

Bethany Home and Paul's "Greatest of These" Basic Scripture for Christian Family
Luke 10:38-42 and 1 Corinthians 13:4-13, Lesson for October 21

AS WORTHY of the attention and action of our readers, we quote two paragraphs from the cover of the Lesson Quarterly for Adults in Sunday Schools of the United Lutheran Church. They read:

"The series of lessons for the Sunday church school for this quarter (the fourth of 1945), is built around a series of topics which have to do with these vital problems (home, church, and world fellowship), and the place of the Christian adult in their solution. You are invited to join in their discussion, and to unite with your fellow Christians in the promotion of a program which will begin in your home and reach to the remotest soul on earth."

The citations from St. Luke's Gospel and from Paul's first Epistle to the Corinthians are the portions of Scripture chosen as basic revelation for the lesson title, which is "Making the Home Christian." In presenting them, the priority of love over faith and hope is stressed. The "fault" in Martha's burden of serving and the value of Mary's openmindedness to her Lord's teaching are precedent to the discussion of the love which is in First Corinthians, Chapter 13.

A Practical Pre-requisite

Implied in the gospels' references to the Bethany home, in which the two sisters and their brother dwelt, is their reverent regard for Jesus. We have no introductory facts that indicate the initial contacts of our Lord with these, so in the absence of descriptive statements one can indulge in unlimited theories, all of which have the same terminal. That terminal is a personal capacity to appreciate the presence of their Galilean visitor as a teacher come from God, and to esteem Him as greater than even death. This capacity for esteem and its expression in the desire to have Him in their home no doubt account for the choice of this household by our

Lord as a refuge from the friction, even the irritation, of those of Jerusalem's population, who did not know the day of their visitation inflicted upon Him.

The Chosen Ones

This enigma of "some and not others," of which the Bethany family is an instance, is one of the phases of the Gospel about which speculations have long gathered and which was, is, and probably will continue to be the source of controversies. Jesus said of the catastrophe that overwhelmed Jerusalem, "The one shall be taken; the other left." Paul prayed that when he had preached to others, he himself should not be a castaway. In his epistle to the Romans, he wrote of those called and of those predestinated. A classification is implied on the basis of a quality of soul that enables its possessor to be acceptable to God.

We suggest then, that the way to make a home Christian is to have Christians constitute the family. That sounds like the attempt to utter a phrase, but it is really the enabling factor in achieving domestic relations that are Christian. From that conclusion, one reasons backward to the formula, "Ye must be born again," born not of the flesh but of the spirit. The making of a Christian home may begin with the grandparents of the family. It involves baptism—even infant baptism in so far as an age-time is involved. The Gospel's teachings relative to regeneration as

sert beyond contradiction that an act of grace is an essential to establish the saving relation between a man and God to which the name Christian is applicable.

And since being Christian is a state of being and not a result of registration; since it is a way of life and not a point in one's existence, it is obvious that the new life engendered by divine grace is subject to spiritual nourishment. Here again we have the plain guidance of the Inspired Word concerning the provision of the spiritual food which time and experience require. None of these requirements to make a home Christian are beyond the reach of

those who "belong" to the Christian Church. On the other hand, neither imitations of Christian graces by which we behave in an orderly manner, nor independent confidence in our own inner worthiness is adequate in making a home Christian.

DAILY BIBLE READINGS

October 15-21

M. Christ in the Home. Luke 10:38-42.

T. The Supremacy of Love. I Corinthians 13: 1-13.

W. A Family Becomes Christian. Acts 16:25-34.

Th. A Child Serves God. I Samuel 3:1-9.

F. A Mother's Prayer for Her Child. Matthew 15:21-28.

Sat. Parental Example. I Kings 9:1-5.

S. Duties of Husbands and Wives. Ephesians 5:25-33.

News and Views on Our Sunday Schools

It's happening everywhere. What shall we do about it?

Yesterday in a Sunday school of less than one hundred pupils two of "their boys" came home from the service. They came to Sunday school just like they did before they went away nearly three years ago. But things were different.

Before they left one was a Sunday school teacher and the other was the school's superintendent. The teacher was a good one. The superintendent always did his best, although it was not too good. Both were faithful.

Yesterday they found a new superintendent and new teachers. This had to be. The new superintendent is better than the one who went to service. The teachers today—many of them—are below average.

The Problem

As we said, "It's happening everywhere. What shall we do about it?" The new teachers and officers will see the problem. They may want to step out. The boys and girls coming home may sense the situation. They may even stay away from Sunday school to keep from raising the problem. We may say that it is the same problem that business is facing. Yes, but it is different. This is the work of the Lord. It affects men's souls. It involves volunteer service.

First Considerations

A few things are clear. We must conserve the boys and girls coming home. We must do the best thing for our Sunday schools, for there are hundreds of boys and girls, young people, and men and women largely dependent upon these schools for religious nurture. We must continue to use those who are now rendering helpful service.

Practically every Sunday school will face this problem sooner or later. Why not face it now? Do not wait until the service people come home. That will cause embarrassment. Act now. Be ready and waiting for them when they return. Plan to enlarge your program. This will demand new and better leaders. Place them where they can render their best service. That is what any Christian leader wants to do. Give the returning leaders and the present ones an opportunity to do it. Challenge them to it. They will respond. But be ready before the problem gets acute.

Teaching Thoughts for October 21

1. Industry and worship are both necessary to successful living.

2. Living service, not financial dole, covers a multitude of sins.

3. The way of love is not easy, but it is Christian.

THE YOUNG PEOPLE

By Amos John Traver

Christian Community Understanding of Social Needs Acts 2: 44-47

THE first Christians were sharers. The story is recorded in our scripture lesson. Jesus had summarized the commandments in two, but He had named the second "like unto" the first. They are inseparably bound together. The second is never the substitute for the first; it must always follow the first. If it does not, you may question whether there is real love to God. Social interest is the fruit of individual salvation. No fruits, no life!

Perhaps, as some say, it was because these first century Christians believed literally in an early second coming of the Lord. Their generosity has been discounted, because it is said that with the end of the world in sight property did not mean much. Their wisdom also has been questioned. Some delight in pointing out that not long after their experiment in pooling all their property in a common treasury Paul is pleading for collections "for the poor saints in Jerusalem." Both criticisms are hardly fair. "Behold how these Christians love one another," was the testimony of their heathen neighbors. For the great majority their sharing was an expression of their loving.

Social Gospel?

Two or three decades ago there was a great argument in the Protestant Church concerning the social gospel. Led by great-hearted men like Rauschenbusch, Peabody, and others, it seemed as though a new Gospel was to compete with the old. So much emphasis was laid on changing society in order to save men, that the whole movement was challenged by those who believed that the Christian process reversed the order. There might be social

programs without personal salvation through Christ.

We have come to see that these leaders made an over-emphasis, yet saw a real lack in the program of the Church. Now we speak of "the social implications of the Gospel." We have regained our balance, and see that the saved person must be concerned about everything that is unfavorable to living the Christian life. The forms of society may make life so unjust, so hard, that men must be giants of faith to keep true to Christ. Society lays traps of temptation around the weaker Christians, and the Church must do what it can to remove them. It cannot stand silently by when the very setup of national and community life is keyed to greed, lust for power, deadly and unfair competition, and merciless disregard for human misery.

Social Missions

The Board of Social Missions is a merger of three former agencies of the Church, the Board of Inner Missions, the Committee on Moral and Social Welfare, and the Committee on Evangelism. The merger occurred in 1938, and the Board established three departments: Inner Mission, Social Action and Evangelism. It is the plan of the Board that each synod and each congregation have a committee to co-operate with it in these three fields.

Pastors receive from time to time letters from the Board calling attention to some movement that requires support. Perhaps a law is to be under consideration. This law, if passed, would either help or hinder the program of the church. The Department of Social Action is awake to social

needs and helps unite the church to meet them.

It is an advisory board rather than a board of action. It depends on the congregations for the action required. It exchanges ideas, offers programs, and stirs to action. It receives reports from all Lutheran institutions and societies working in its field. It is ready to help.

Definite Types of Work

Immigrant and seaman's work. Missionaries are maintained in most of our great ports with facilities to care for seamen on leave and to help immigrants. For the handicapped—particularly the deaf and the blind—missionaries are trained in the use of sign language and in the use of Braille. All institutions of mercy or reform are advised, and chaplain service is provided for non-denominational institutions. Programs of Inner Mission Societies are carefully studied and counsel given. There is constant pressure on the congregations for more alertness to human need.

The National Lutheran Council also has a Department of Welfare which helps to co-ordinate the program of social missions throughout the whole Lutheran Church in America. It has connections too with world Lutheranism, and is an effective agency for the direction of the power of our Church where it is needed.

Where the love of Christ is in the hearts of men, there is interest in human needs, there is the spirit of sharing. What are the social conditions in your community that are hostile to Christianity?

* * * *

TO LEADERS: Topic, October 21. Next, "World Needs."

Dr. Greiss' 45th Anniversary

(Continued from page 2)

member of the ULCA's Board of Foreign Missions for 21 years, and president of the same for 12 years.

In Allentown he has served as a member of the Board of Directors of the Family Welfare, Salvation Army, Rescue Mis-

sion, Good Shepherd Home, Day Nursery, and Allentown Boys' Club.

The present church and Sunday school were erected in 1902-05. The Sunday school annex and parsonage were built in 1921 and the Moeller memorial organ was installed in 1929. Special services recorded during these 45 years include 2,200 confirmations, 1,400 marriages, 2,100 funerals. During the same period more than 103,000 have partaken of the Communion. The books of the treasurer indicate that \$840,000 in gross receipts was received.

Anniversary Speakers

Dr. Ross H. Stover, pastor of Messiah Church, Philadelphia, delivered the address at the Wednesday evening service. Dr. Robert R. Fritsch was in charge of the service and the Rev. Arthur P. Grammes introduced the speaker.

Two sons of the congregation in the ministry—the Rev. Glenn Neubauer and the Rev. Paul W. Kapp—conducted the Thursday evening service. Greetings were brought to Dr. and Mrs. Greiss by the Hon. James F. Henninger, Judge of the Lehigh County Courts; the Hon. Brighton C. Diefenderfer, Mayor of the City of Allentown; Simon Sipple, D.D., of Zion Reformed Church; the Rev. Conrad W. Raker, superintendent of the Good Shepherd Home. The musical service Saturday evening consisted of an organ recital by Rollo F. Maitland, Mus.D., F.A.G.O., of Philadelphia.

Dr. Abdel Ross Wentz, president of the Lutheran Theological Seminary at Gettysburg, Pa., preached the sermon Sunday morning. Another highlight of this service was a bass solo by Wellington Ezekiel, native Allentownian and son of St. Paul's Church, recently made a member of the Metropolitan Opera Company of New York.

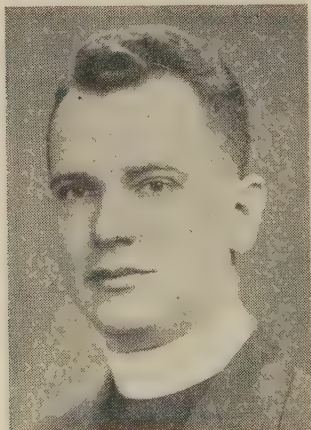
At the evening service, another former member of the Metropolitan Opera Company and member of St. Paul's Church, Louise Lerch Brien of Pittsburgh, sang a soprano solo. Dr. Greiss preached the anniversary sermon. WARREN C. HEINLY.

Philadelphia News

Installation of Pastors Takes First Place in Church Activities

By T. R. SCHOLL

THE new pastor of the Mary J. Drexel Home and the Philadelphia Motherhouse of Deaconesses, the Rev. Richard C. Klick, was formally installed at a service in the Motherhouse Chapel Sunday, September 23. Dr. Emil E. Fischer, president of the



The Rev. Richard C. Klick,
Pastor of the Mary J. Drexel
Home and the Philadelphia
Motherhouse of Deaconesses

Ministerium of Pennsylvania, performed the act of installation and gave the charge to the congregation. The Rev. Ira W. Klick, father of the new incumbent, gave the charge to his son. The Rev. Dr. Harvey D. Hoover brought greetings of the Board of Deaconess Work.

Pastor Klick, after graduating from the Philadelphia Seminary, was called to be Fellow at the seminary for two years. Thereafter he did excellent pastoral work in two fine churches, Transfiguration in Pottstown, and Immanuel in West Philadelphia. He succeeds the Rev. Dr. E. F. Bachmann, who will always be remembered for his tireless championing of the work of the diaconate.

Luther League Activities

In place of the annual convention of the *Ministerium's Luther League*, the executive committee met August 11 and 12 in Zion Church, Philadelphia. It was announced at this meeting that the *Ministerium's Leagues* have oversubscribed their \$2,185 missionary quota for the Library Endowment Fund. Announcement also was made that Miss Jane Taylor had resigned her full-time position with the Board of Christian Education of the synod; part of her work had been with the Luther League.

Youth Sunday was observed September 23.

Of the \$25,000 Fiftieth Anniversary Appeal of the Luther League of America, the *Ministerium League's* quota is \$4,450. The money from this fund will be used for promotional purposes and to help send a missionary to war-devastated Europe.

Thanksgiving Rallies will be held again this year November 23; ten conferences plan to begin their meetings simultaneously at 8 P. M. The annual Workers' Conference was held at Ascension Church, Haddon Heights, September 22.

Dr. Ruff Addresses Pastors

Speaking September 17 before the rejuvenated *Lutheran Ministerial Association of Philadelphia and Vicinity*, Dr. G. Elson Ruff, new editor of *THE LUTHERAN*, outlined its general make-up. *THE LUTHERAN*, he said, will consist of four major sections: (1) five pages of current church-related news, national and international; (2) the life and work of the church; (3) a magazine or home section; (4) the news of United Lutheran churches, under state headings. The cover page will appear in two colors; there will be a monthly photo story, consisting of sixteen pictures on

eight pages, describing, for example, something like the Church House in New York City; Dr. Melhorn will continue his "Across the Desk"; the last part of the weekly will be an editorial "In Conclusion," by Dr. Ruff. The main purpose of THE LUTHERAN will continue to be "to strengthen the faith and life of the church."

In his talk before the Ministerial Association, Dr. Ruff revealed that it has always cost the Publication House approximately \$3.50 to turn out one subscription per year which costs the subscriber but \$2.00! More than ever, we'll be getting our money's worth!

New Pastoral Relationships

The Rev. Floyd A. Paules is the new pastor of Immanuel Church in West Philadelphia. He began his work at Immanuel.



The Rev. Floyd A. Paules

September 1; he and his wife were tendered a reception September 19; and he was installed September 23. The Rev. W. Chester Hill, president of the Philadelphia Conference, performed the act of installation and gave the charge to the

pastor. The Rev. Dr. Emil W. Weber of Pottsville gave the charge to the congregation.

Pastor Paules is a graduate of Muhlenberg College and the Philadelphia Seminary. His first call was to be assistant to Dr. Weber in Trinity Church, Pottsville; thereafter he was pastor of Ascension Church, Haddon Heights, N. J. From there he came to Immanuel. The Pauleses have two boys.

The Rev. Orval C. Hartman was installed as pastor of Redeemer Church,

Falls of Schuylkill, July 22. The president of the Philadelphia Conference installed Pastor Hartman and gave the charge to the congregation, and the Rev. Dr. Russell D. Snyder gave the charge to the pastor. Following the service, a dinner for the pastor and his wife, the church council, and some friends, was served by the ladies of the congregation. June 30 Pastor Hartman was married to Miss Helen Hagy, a member of St. John's Church, Overbrook. She taught at Cedar Crest College, Allentown.

For at least a year, since the death of Dr. John C. Fischer, the pastorate of Nativity Church, Philadelphia, has been vacant. The Rev.



The Rev. Warren C. Johnson

Warren C. Johnson accepted a call to this large congregation, and began his work there October 1. He conducted his first service October 7. Pastor Johnson comes to this city from Second Lutheran Church, Baltimore, Maryland,

where he served since 1939. He is a native of Schenectady, N. Y., attended George Washington University and Gettysburg College, and was graduated from Gettysburg Seminary in 1933. Since his ordination and before going to Baltimore, he served Central Church, Phoenixville, Pa., and St. Luke's Church, York, Pa. He was chairman of the Luther League Committee of the Maryland Synod and pastoral adviser to the Maryland State Luther League, chaplain at the University of Maryland Hospital, student pastor for the University of Maryland Dental and Medical Schools, and a member of the faculty of the Maryland Synod Summer School. His wife is the former Miss Gertrude N. Beedle of Washington, D. C. They have two boys. Welcome to Philadelphia!

Gopher Tales and Western Stories

News from Minnesota and the Western Conference of the
Synod of the Northwest

By JOHN E. DEHAAN

Historic St. John's Church of Washburn Park, Minneapolis, left vacant by the call of Pastor Lyle C. Burns to Messiah Church, Denver, Colo., has extended a call to the Rev. John W. Rilling, pastor of First Lutheran Church, Springfield, Ohio. He formerly served parishes at Versailles, Ohio, 1930-1937, and at Lakewood 1937-1942. He will take up his new duties October 15.

Mr. Norman Nelson, a candidate for the ministry, now attending Carthage College, supplied the pulpit of his home congregation, St. Mark's, Grand Forks, N. D., during the vacation of Pastor Karl W. Brockhaus.

Susan Benton Feddersen

One of the saddest funerals among the ministerial families of the synod for many years was occasioned by the death August 31 of *Mrs. N. K. Feddersen*, wife of the pastor of Richfield Church. She was active in Sunday school, Luther League, Missionary Society and the Seminary Auxiliary since her confirmation in Lake of the Isles Church. Her first marriage was to Kenneth Lindstrom, known in the church through his presidency of the Luther League of Minnesota and to the public as a member of the State Legislature. Mr. Lindstrom died July 20, 1942. In August 1942, Pastor Feddersen lost his wife, Anne. Mrs. Lindstrom married Pastor Feddersen May 6, 1944, and became mother to his two children, Maren and Katherine.

Dr. Carl H. Bartsch and President Gerberding conducted the funeral at Richfield Church. Burial took place at Hillside Cemetery.

The affection in which she was held was indicated by memorial tributes given not alone by the organizations of Richfield Church, but also by general groups with

which she and her husband were affiliated. Significant of her interest in youth is the designation by individuals and groups of approximately \$100 toward the purchase of a permanent site for the Lutheran Lake Camp as memorial tributes.

Faith Church, Swanburg, Dedicated

A frame church, beautiful in all its surroundings and inside appointments, stands in a setting of stately Norway pines on a well-traveled highway running from Pine River, Minn., east to Emily. The only other buildings at a near-by crossroad are a small schoolhouse, a store, and a frame "community building." The parsonage stands in the same grove with the church. This community is named "Swanburg," and the church is "Faith Evangelical Lutheran Church."

The church, dedicated September 2, 1945, is the fruit of a work undertaken by the then student John E. Dehaan in 1935. Without any promise of support, he surveyed the field, gathered some forty people into a congregation, accepted their call which promised him \$300 yearly salary plus fuel-wood and gifts of farm produce, and stayed with them until they had built a parsonage and a temporary chapel and were well on their way as an organization. The new congregation applied to synod for admittance as a self-supporting congregation in 1936, but the Minnesota Luther League soon rallied first-aid to the amount of six dollars per month. By the close of the year synod's Home Mission Board decided to grant aid to the work in the amount of \$50 per month. Succeeding pastors have been the Rev. Julius Mastad and the Rev. Raymond Johnson, who has served since 1941.

The new church was dedicated without

debt. The loyal and industrious members of the congregation have built it largely with their own hands.

Small wonder that the story of the founding of this northwoods church, told fairly accurately though somewhat romanticized in Esther Hunt's "Green Timber," the Rung prize book of several years ago, became a best seller in United Lutheran Church circles. Its prophecies are now realized, and Faith Church, Swanburg, is one of the great achievements in the annals of Northwest Synod.

The church is almost a replica of St. John's, Mound, Minn., though slightly smaller. Its chancel is beautifully furnished with hand-made oak pieces made by a member of the congregation. The window above the altar is a gift of the Minnesota Luther League. Beside the entrance of the church stands a 1,500-pound bell, salvaged from a German Reformed Church in St. Paul and given to the church by a visitor. The dedication day offerings will be used toward the purchase of pews and the building of a belfry.

Speakers at the dedication were former Pastors Dehaan and Mastad; Dr. Oliver D. Baltzly, who summers near by and supplied the pulpit during an extended vacancy; and President Gerberding. The church's junior and senior choirs furnished special music. The day closed with a pageant by the Luther League.

Auto Accident in Northwest Synod

Hardly had the Synod of the Northwest recovered from the shock of the untimely death of Mrs. N. K. Feddersen, when news came that *Mrs. William P. Gerberding* had been killed in a highway accident in Wisconsin September 24. Pastor Gerberding, suffering from bruises and shock, was taken to a Green Bay hospital. It is reported that a "runaway" semi-trailer crashed into the Gerberding car. Mrs. Gerberding was killed instantly.

Mrs. Gerberding had found a place in the hearts of young and old alike in the Central Conference of the synod. She had been president of the Women's Missionary

Society of the conference, and but three weeks ago had won her way into the hearts of the young people when, as dean of women, she entered wholeheartedly into the spirit of the Conference Lake Camp.

United Lutheran Church, Butte, Mont.

within the past few weeks has raised \$2,500 toward the purchase of a fine property on a near-downtown lot. The synod through its executive committee granted this western outpost \$1,000, and the Board of American Missions gave it \$800 for special services and made a substantial church extension loan. The people are remodeling the house on the grounds into a chapel for temporary use, planning to remove it and build a church, perhaps in ten years. A wing of the present property will be usable as a parsonage. Pastor and Mrs. George Overdier await only a few finishing touches before moving into their new home.

Faith Church, Minneapolis, under the leadership of the Rev. H. C. Seebach, and with the help of the Board of American Missions, has acquired a full city block on Rockford Road near the boundary between Robbinsdale and Crystal Village. The site has several surplus lots which the church is selling. It also has some old buildings, one of which is being used temporarily for some of the congregation's school and social activities. Others are being torn down for material that may be salvaged for use in the erection of a church.

St. James Church, Columbus, Mont., recently enlarged and now completely re-decorated and landscaped, was host to the Group B Missionary Convention of the Western Conference. The theme was, "The Way of Peace." Those on the program were Pastors Overdier and Baumgaertner, and Miss Emma Johnson, missionary to India. There was a good attendance from all five congregations of the synod and the Indian Mission at Rocky Boy. The Rev. W. H. Clement of Livingston is the pastor of St. James Church.

The Minnesota State Brotherhood, un-

der the leadership of President Morton, has undertaken the publication of a mimeographed periodical headed, "Minnesota Brotherhood News." The first issue contains interesting items from nine congregational Brotherhoods. The sheet is ably edited by Mr. Carl A. Carlson.

The Lutheran Welfare Society of Minnesota

has taken a long step forward in the purchase of the commodious and well-located Dalrymple home for its new quarters. The

new property at 2110 First Avenue South, Minneapolis, is just across the street from Northwestern Lutheran Seminary. While mainly serving to house the administrative and case work departments of the Society, the substantial red brick building is also roomy enough to provide a small auditorium, a sizable club room, and two smaller committee rooms. Mr. Jay L. Roney, executive secretary, has issued an invitation to all Lutheran groups and committees to avail themselves of the facilities that are offered by the new Center.

Maple Leaves and Beavers

The Lutheran Church in Canada Reports Outstanding Progress

By N. WILLISON

No frost yet! And this is Saskatoon on the fourteenth day of September! It has been a good season. Trees are greener than usual and flowers seem lovelier than ever. Is God having nature share human rejoicing over the return of peace to the world? May it be that men everywhere shall henceforth contrive to scatter flowers of good will and turn the implements of war into fertilizers. It is hard to realize that the war has come to an end. We have had war on our consciousness so intimately and constantly for so many years that we shall need a large amount of re-education before we can feel quite at home in an atmosphere of peace. We shall need much divine grace.

Encouragement may be derived from the nature of the victory celebrations. Street scenes were noisy but without excesses, and religious services everywhere were well attended. People were thankful to God that it was all over, and addresses carried the notes of humility and confession as well as gratitude and resolution against other wars. Problems that remain are not being overlooked. Statesmanship is urgently needed, and statesmanship must be discovered and enthroned by the people. Responsibility must be shared, and

we need to pray much for the grace of unselfish helpfulness. The Church has never had a greater opportunity. May the membership avail itself of that opportunity to the utmost.

A Flag and Citizenship

Canada is being promised a flag and a citizenship. These acquisitions are long overdue, but we have been timid about claiming them, lest they should appear to be carrying the implication of estrangement from Great Britain. Hitherto the Union Jack of Great Britain and Ireland has been the official flag also of Canada, although the red ensign carrying also the Canadian Coat of Arms has been much used. We have had no Canadian citizenship: our status has been that of "British subjects," and all naturalization regulations have been subject to that concept. But Canada has grown up. She has proved it to herself and to the sister nations of the British Commonwealth. She wants others to know it.

Co-operation with Sister Churches

Many things have happened during the summer in Lutheran church circles in Canada. When the *Lutheran College and*

Seminary at Saskatoon resumed work September 25 it was with official co-operation of the Norwegian Lutheran Church of Canada and the Augustana Synod. The Norwegian Church has been on the campus since 1939, and this will be the first year for the Augustana Synod. The Rev. Gilbert Monson, recently called as pastor of the Augustana congregation in Saskatoon, will represent the synod on the faculty. Agreement has also been reached with the Canada District of the American Lutheran Church for representation of that body on the faculty. This is to be on a closer basis, the ALC professor being subject administratively to the dean and Board of Directors of the Lutheran College and Seminary. As soon as this arrangement is endorsed by the United Lutheran Church and a professor can be found, the agreement will go into effect. It will mark the longest step yet taken in the direction of Canadian unity. For several years ALC students have been preparing for the ministry at Saskatoon. The Lutheran Free Church, by an arrangement with the Norwegian Lutheran Church, is also preparing its students on our campus.

First for the Foreign Field

The commissioning of the Rev. *Walter Weind* at Winnipeg for the foreign field was an event of great historic significance. He is the first graduate of Saskatoon Seminary, the first pastor from the Manitoba Synod, and the first member of the mother Church of the synod to offer his services in the foreign mission field. It has taken him and his young wife much time to get passports and travel accommodation, but it may be only a matter of a few days till they leave for Liberia. May they be richly blessed in their life and work there.

City Missionary in Winnipeg

The Rev. *G. A. Heimann* of Emerson, Manitoba, has taken over the work of City Missionary in Winnipeg. The post was made vacant by the death of the Rev. *George Juettner*, who had served most faithfully for many years. Pastor Heimann

has an office in the Union Railway Station, his address being 100 Union Station, Winnipeg.

Pastor Wuerscher resigned recently from his parish in Tisdale, Sask., to accept a call to Maynooth, Ontario. *Pastor Gnauk*, for a number of years serving the church at Ellerslie, Alberta, will succeed Pastor Heimann at Emerson.

Pastors W. Becker and *P. Schmidt*, recently graduated from Saskatoon Seminary, and also recently married, have been installed at Luseland and Hubbard, respectively.

Pastor Querengesser accepted a call to Valbrand, Sask., and will be succeeded at Kennel, Sask., by *Pastor K. W. Sterzer*.

Pastor Weidenhammer recently dedicated a beautiful new church in his parish at Bashaw, Alberta.

A Cause for Rejoicing

The installation of *J. H. Reble, D.D.*, as full-time president of the Canada Synod marks a development over which the entire Lutheran population in Canada should rejoice. It is another mark of the church attaining its maturity. During the war years, the Canadian Lutheran Commission for War Service has represented the whole church in government circles. Twenty chaplains and a service personnel of over twenty thousand have demonstrated the loyal Canadian spirit of the church. The real worth of the Lutheran Church has been revealed to all circles, and it has won a respect it has never before enjoyed. Full use should now be made of the advantages gained. Lutherans must work together. This is conceded by leaders who are bringing into being the Canadian Lutheran Council and unified theological education. It is indicated by the new responsibility for world service that is being accepted. Dr. Reble is conscious of it as he enters upon his new duties. May all privileges be accepted in humble gratitude to God and with unselfish purpose to serve the Kingdom of the Lord Jesus Christ.

Reading and Vicinity

Dr. and Mrs. J. O. Henry to Retire; Forums and Broadcasts

By LUTHER SCHLENKER

THE Board of Trustees of the Lutheran Home at Topton has announced the resignation of J. O. Henry, D.D., as superintendent and of Mrs. J. O. Henry as matron,



Superintendent and Mrs. J. O. Henry, beloved by children, honored by the Church

effective December 31, 1945, or as soon thereafter as necessary arrangements can be made for a successor. Dr. Henry has been elected superintendent emeritus, effective upon his retirement.

In July 1909, Dr. Henry with Mrs. Henry and their three sons moved to the Home to take charge of the work after having served as temporary superintendent for a year in connection with the work of the Topton Parish. During this temporary period it was a hug and an expectant, "Say you'll be my daddy," from a little orphan girl who was a member of the Home family that inspired the Henrys to assume permanent charge of the Home.

A Splendid Record

During their thirty-six years at the Home Dr. and Mrs. Henry have cared for more than one thousand children and fifteen old folks. Of the children two have become ministers of the Gospel, the Rev. Theodore Ressler of Long Island, N. Y., and the Rev. George Mack of Hershey,

Pa. Eighteen are teachers. Thirty are nurses, chief among whom is Lt. Col. Margaret Aaron, at one time in charge of the nurses in the European theater during the war. About eighty former children of the Home have served in the armed forces during World War II.

Dr. and Mrs. Henry have seen the Home grow from one uncompleted building without grading, drainage, or lawns to the present group of Administration Building, George E. Holton Memorial building for infants, Kehl-Charles Dormitory for junior girls, Allentown Conference Cottage for junior boys, Annie L. Lowry Infirmary, now used for old folks, a schoolhouse erected in 1917, and the modern school and recreation building (including Henry Hall) erected in 1939.

Dr. Henry, a son of Daniel K. and Sarah Wagaman Henry, was reared in a large family on a farm in Lehigh County. He prepared for the ministry at Muhlenberg College—from which he later received the degree of Doctor of Divinity—and at the Philadelphia Theological Seminary. After ordination he accepted a call from the Topton Parish. From there he was called to be superintendent of the Lutheran Orphans' Home in Berks County, now called the Lutheran Home at Topton, Pa., because of the enlarged scope of its activity.

Mrs. Ida Sefing Henry was born and reared in Allentown, Pa. She was confirmed by Dr. George F. Spieker in St. Michael's Church and was active in the Sunday school and choir until her marriage. The Henrys have three sons: the Rev. Karl S. Henry, Superintendent of Missions of the Ministerium of Pennsylvania and Adjacent States; the Rev. Paul J. Henry, assistant superintendent of the Lutheran Home at Topton; and Lt. Col. Leonard Henry, United States Army.

Sponsoring Public Forums

Trinity Church, Reading, the Rev. Gunnar Knudsen pastor, is sponsoring and subsidizing a series of public forums. Outstanding Christian leaders will discuss the subjects which are uppermost in the minds of people today. These five weekly forums are free to the public and grow out of Trinity's effort to serve the community and deepen its religious life.

The speakers and topics are: Dr. Reinhold Niebuhr, "Building a Christian Democracy"; Dr. Channing Tobias, chairman, Negro Division, YMCA, "American Race Relations"; John Ramsey, chairman, Committee on Church Relations, CIO, "The Church and Labor"; Dr. Walter W. Van Kirk, secretary, Commission for a Just and Durable Peace, Federal Council, "Keeping World Peace"; Dr. William A. Hocking, director emeritus, Department of Philosophy, Harvard University, "What Then Can Man Make a Man?"

Worker in Child Welfare

Miss Charlotte S. Lenhart has completed her first year of service as the worker in the Reading and Pottsville Con-



Miss Charlotte S. Lenhart

ferences for the Lutheran Children's Bureau of the Board of Inner Missions of the Ministerium of Pennsylvania. Working out from her offices in the Lutheran Inner Mission in Reading and Trinity Church, Pottsville, she conducts an extensive child and family welfare program. A native of Berks County and a member of Trinity Church, Leesport, Miss Lenhart received degrees from Albright College

and Cornell University. After seven years of experience as visitor for the Department of Public Assistance in Berks County, she has accepted the call to serve the Lutheran Church. With her wide experience and contacts and her true consecration, she is making a distinct contribution to the program of the church in this area.

Popular Religious Broadcast

The Rev. Robert H. Ischinger, pastor of St. John's Church, Reading, has completed seventeen years of weekly radio broadcasting. St. John's Church-of-the-Air, begun in a small way with faith and prayer, has grown until these Sunday morning broadcasts have regular listeners in seven eastern states. A poll of the listeners shows that the Church-of-the-Air is especially appreciated by the sick and shut-ins. Thirty-six hospitals and thirty-two old folks' homes report regular listeners. In making a survey of farm homes in northern Berks County a sociology professor of Cedar Crest College discovered that St. John's Church-of-the-Air was the most popular of all radio programs. To many thousands the name Ischinger has become synonymous with religious broadcasting. A large part of the success over the years is due to the consecrated interest of the secretary-treasurer, Miss Louise A. Barron.

Dr. Hofer, Pastor Emeritus

Benjamin F. Hofer, D.D., who served Zion First Church, Defiance, Ohio, as pastor for twenty-three years prior to his retirement from the active ministry, has been named pastor emeritus of the congregation in appreciation of his faithful services. Dr. Hofer is living in Defiance.

The congregation is conscious of the benefits of his ministry and acknowledges "that by reason of his labors and consecrated efforts, rich blessings have been bestowed upon it, which blessings were, and are, reflected not only on the congregation but also on the individual members thereof and the people of the community."

Central New York News

Anniversary of Home for Aged and Meeting of Conference

By CHRISTIAN P. JENSEN

The Rev. William C. Nolte, who is completing his twenty-seventh year of pastoral service in Zion Church, Utica, N. Y., resigned to accept the call of the board of managers of the Lutheran Home for the Aged at Clinton, N. Y. He will begin his new labors November 1.

Twenty-fifth Anniversary

About 450 persons gathered from six districts of Central New York for the twenty-fifth anniversary service and donation day of the Lutheran Home for the

about ten more residents. There are now twenty-four in the home family. Pastor Nolte was in charge of the service, the choir of the Rome church sang, and the Women's Auxiliary served refreshments.

Two Presidents Speak

The thirty-fourth convention of the Central Conference was held in St. Paul's Church, Syracuse, the Rev. Frederick C. Ellerman pastor, September 17. The Communion Service was in charge of the Rev. Viggo Swensen, vice-president, and the

(Left to right)

Mr. Kenneth B. Doty, conference chairman of stewardship; Dr. Frederick R. Knubel, president, United Synod of New York; the Rev. Frederick C. Ellerman, pastor of St. Paul's Church, Syracuse; Dr. Franklin C. Fry, president of ULCA



Aged and Infirm, Clinton, N. Y. The offering amounted to \$990. The Rev. Paul H. Gassmann, pastor of St. John's Church, Rome, N. Y., gave an inspiring address on, "Give Your Hands to Jesus."

Mr. Albert W. Germann, president of the Board of Managers, was the general chairman for the day. It was announced that the Rev. William C. Nolte has accepted the newly created position of superintendent of the Home and will also be the chaplain. Mrs. Nolte will be the matron. Mr. Martin Jensen, chairman of the expansion committee, announced that a cottage will be built for the superintendent and matron as a memorial gift and will cost approximately \$5,000. Plans are also being made for a new chapel with rooms over it. That would provide for

Rev. George E. Heck, secretary. The sermon was preached by the Rev. Paul J. Tritschler, president.

The Rev. Dr. Paul C. White stressed the great need for child evangelism in order that we might strengthen the forces of the church school.

The Rev. Dr. Frederick R. Knubel, president of the United Synod of New York, gave a picture of the work of synod. He showed how dire is the need for more men for the ministry, and stressed the need for every church to meet apportionment to synod 100 percent.

Dr. Clarence C. Stoughton, executive secretary of Stewardship, in a forceful manner gave five practical stewardship steps pointing out that the Every Member

(Continued on page 36)

Congregation in Puerto Rico Gives Credit for Its Progress to



FIRST EVANGELICAL LUTHERAN CHURCH San Juan, Puerto Rico

Jan. 13, 1945.

GENTLEMEN:

The First Evangelical Lutheran Church of San Juan wishes to renew its quantity subscription to *The Lutheran*, increasing the quantity. We have been receiving 35 copies, the subscription expiring January 10, 1945. Beginning with the January 17th issue we want 50 copies for one year. We enclose our draft for \$78.00 to pay for the renewal in full. Please send us a receipt.

It may interest you to know that we distribute *The Lutheran* gratis in our literature rack every Sunday, as a tract. Where else could we get a 48-page tract crammed with such a variety of timely, well edited reading matter, and for the low price of three cents per copy? We began with 20 copies and then found it necessary to increase to 30, again to 35 and now to 50. Even with 50 copies the demand will exceed the supply—and that in spite of the fact that the paper is some six weeks old by the time it reaches our people, because of the abnormal conditions in maritime shipping. We believe that the free distribution of *The Lutheran* has been one of the reasons for the present growth of our congregation in membership; attendance and offerings.

Sincerely yours,

Wm. G. Arbaugh, Representative.
• Board of American Missions.

Help make CHURCH PAPER MONTH a success

Canvass is still the best method of raising money; that we should put the "Others" side of the envelope first; that we should not be ashamed to talk about money; that we who are strong should help bear the burden of the weak; and that we should ever be aware that it is the "Work of the Lord."

The high spot of the convention came at seven o'clock when 200 men, mostly church councilmen, faced up to the tragedy of world Lutheranism. This was given to them in a masterly manner by the Rev. Dr. Franklin C. Fry, president of the United Lutheran Church. He drew a picture that would have brought despair to weaklings and told them their duty in no uncertain terms.

After Twenty-five Years

Central Conference of the Ohio Synod Celebrates 25th Anniversary

By Herman L. Gilbert

USING the theme, "After Twenty-five Years," the *Central Conference of the Synod of Ohio* convened in St. Matthew's Church, Mansfield, Ohio, September 12 and 13, for the twenty-fifth annual convention. Charles F. Sheriff, D.D., is the pastor.

Pastor C. Myron Danford of St. Paul's Church, Newark, Ohio, served ably as the convention chaplain, opening the first session with the meditation, "A Call to

Prayer." Other devotional leaders included Pastor C. E. Moore of the Jeromesville Parish, who spoke on "A Call to Faith," and Pastor Carveth P. Mitchell of First Church, Mansfield, whose subject was "A Call to Service."

The Holy Communion was administered Wednesday evening with the president of conference, Pastor Robert H. Miller of Tiro, preaching the sermon on the theme, "Life through His Name." Pastor Sheriff and Secretary Herman L. Gilbert of St. Paul's Church, Mansfield, were liturgists and administrators. St. Matthew's choir and organist provided special music.

Special presentations included a paper on Article XXVII of the Augsburg Confession by Simon A. Metzger, D.D., of Crestline, Ohio, with a round-table discussion conducted by the Rev. Harold H. Lentz, Ph.D., of Ashland. Pastor Otto H. Dagefoerde, superintendent of the Lutheran Inner Mission Society of Toledo and Lima, outlined "Lutheran Social Welfare in Ohio." Pastor Gilbert spoke on, "Audio-Visual Aids in the Church."

In reporting on the status of religious education and young people's work, Pastor J. David Mumford of Bucyrus introduced Pastor Carl A. Driscoll of Columbus, director of Religious Education and Young People's Work, who gave a preview of plans for the coming months throughout the synod.

Other synodical officers who appeared for discussions were Dr. George W. Miley

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of Columbus, president; Dr. E. Clyde Xander of Columbus, missionary superintendent; and George L. Rinkliff of Springfield, treasurer.

From the conference president's report throughout, there was a strong appeal for raising the 195 apportioned benevolences plus the proposed 25 percent increase, in addition to girding for the large World Action Appeal for the years ahead.

Dr. Lentz and Roy E. Stroup of Shelby, clerical and lay representatives from conference to the synodical executive board, reported the many group relationships.

Pastor Henry E. Boehm of the Shiloh Parish spoke in behalf of missions and introduced Pastor Howard Alsdorf of Ashland, who is on furlough from India. Pastor C. B. A. Stacy reported for the music committee, while information surrounding stewardship and beneficence was given by Mr. Stroup. Pastor Gilbert presented information concerning investigation of a decline in communing members, and Pastor Metzger reviewed the Pre-Lenten retreat.

The following officers were elected for another year: the Rev. Robert H. Miller of Tiro, president; the Rev. Herman L. Gilbert, Mansfield, secretary; Harry L. Hess, Ashland, treasurer; Dr. Harold H. Lentz, Ashland, and Roy E. Stroup, Shelby,

clerical and lay representative to the synodical executive board.

Dr. Lentz and Pastor Miller were first choice from conference to the United Lutheran Church convention in 1946, while Pastor John A. Kindsvatter of Wooster and Pastor C. A. Portz of St. Mark's, Mansfield, were named alternates. Neal Bowman of Wooster and Ray G. Bush of Mansfield were selected for the lay posts, while alternate positions were given to Walter Firestone of Ashland and Harry Wolf of Mansfield.

For the final session Thursday evening the annual Conference Brotherhood banquet brought out nearly 200 pastors and men to hear Dr. N. M. Ylvisaker, director of the Service Commission of the National Lutheran Council. Ray G. Bush of Mansfield was re-elected president of the group, and George Hoover of Mansfield was elected secretary-treasurer. The sound motion picture, "We Too Receive," was shown. A substantial offering was received for the Mulberry Home for the Aged, Indiana. The Amoma class served an excellent turkey dinner.

An invitation was accepted to hold the next convention in St. John's Church, Zanesville, W. M. Hackenberg, D.D., pastor. The Pre-Lenten Retreat will be held in St. Paul's Church, Mansfield.



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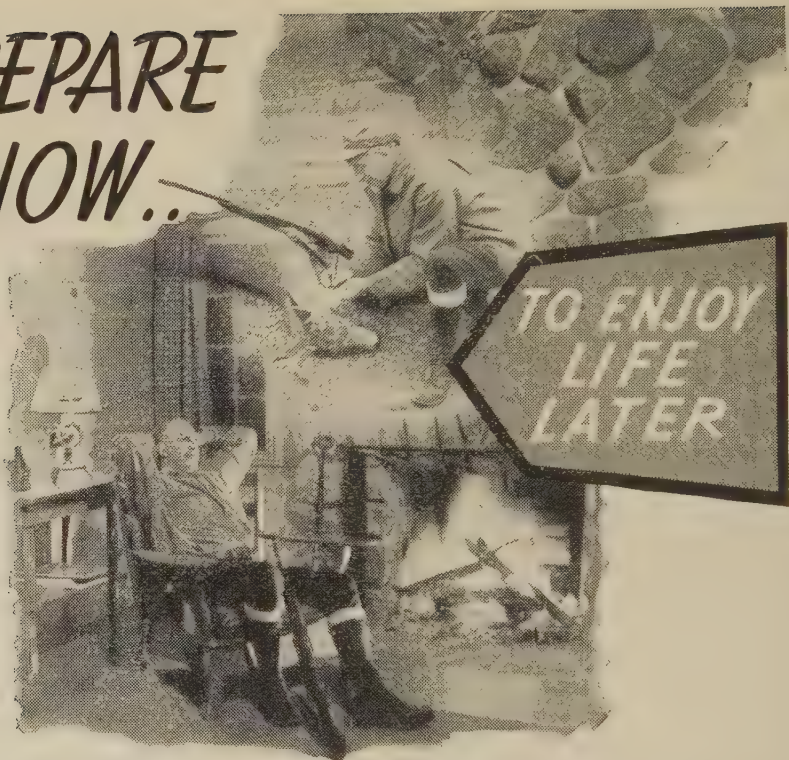
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Mrs. W. P. Gerberding Killed in Trailer Collision

By telegram which reached THE LUTHERAN September 28 and which was sent by Dr. Richard H. Gerberding, brother of Pastor William P. Gerberding and president of the Synod of the Northwest, the sad news was received of the death of Mrs. W. P. Gerberding and the serious injury to her husband. The telegram reads as follows:

"Mrs. William P. Gerberding (nee Esther Habighorst), wife of the pastor of Holy Trinity Church, St. Paul, Minn., was instantly killed in an automobile accident near Green Bay, Wis., Monday evening, September 24, while en route with her husband from a meeting of the Wisconsin Conference of the Synod of the Northwest which Pastor Gerberding had addressed on 'Foreign Missions.'

"Pastor Gerberding, who was seriously injured in the same accident, is a member of the Board of Foreign Missions. He is not in critical danger, although he will be confined to the hospital for some days.

"Mrs. Gerberding has served as president of the Women's Missionary Society of the Central Conference, and as dean of women at several summer Bible camps. She was universally loved and admired.

"She is survived by her husband, two sons and two daughters. The oldest son is now serving with the army in France; the other three children are at home. Mrs. Gerberding's mother, a sister and a brother reside in Marinette, Wis.

"The funeral was held in Holy Trinity Church, St. Paul, September 28. Dr. Jonas H. Dressler and Dr. Edwin Moll spoke. Interment took place in Minneapolis."

Susquehanna University

SUSQUEHANNA UNIVERSITY opened its 88th year September 20 with an enrollment of 225 students. A number of these, both freshmen and upper classmen, are dis-

October 10, 1945

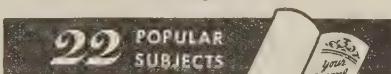


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charged veterans. The Rev. W. Lynn Crowding, superintendent of the Sunbury Diocese of the Methodist Church, delivered the convocation address.

Freshmen arrived on the campus September 15, to participate in a five-day orientation program, including informal meetings, placement tests and the faculty reception to students.

Women students are housed in the Cottage, Seibert Hall and Hassinger Hall, former men's dormitory, which was re-furnished as a women's dormitory in the fall of 1944. Miss Amelia Brosius, registered nurse, now on furlough from her work in the India Mission Field for the United Lutheran Church, has been appointed hostess and housemother for Hassinger Hall.

The male students reside in the three fraternity houses on the campus.

Dr. F. A. Smith Accepts Call to California

The Rev. Frederick A. Smith, Th.D., has accepted the call of the Lutheran Welfare Society of Southern California as executive secretary, and began his work the middle of August.

He was installed in his new office by Dr. James P. Beasom, president of the California Synod of the ULCA and of the Lutheran Welfare Council of Southern California.



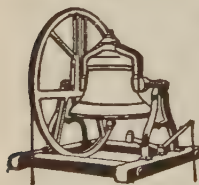
Frederick A. Smith, Th.D.

Official representatives of all bodies connected with the National Lutheran Council assisted in the laying on of hands, pledging the support of their respective bodies as they authorized him to function in his position.

The new executive secretary is well fitted for the office to which he has been called. His vocational preparation included electrical engineering, business draughting and metallurgy; and his professional education was gained at the Philadelphia Theological Seminary, from which he was graduated in 1931. He was granted the degree of Doctor of Theology in 1945. He has served as City Missionary in Philadelphia for ten years and as Service Center Pastor in Norfolk, Va., for four years. Dr. Smith's home address is 4044 Halldale Avenue, Los Angeles, Calif.

He is planning and supervising the remodeling and arranging of the offices at 1371 South Hope Street, Los Angeles. A number of spacious offices and storerooms will be available soon at that address as the headquarters of the Lutheran Welfare Council of Southern California.

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GREAT NECK, NEW YORK

Gettysburg College Opening

THE 114th year of Gettysburg College began September 20. The opening address was delivered by Dr. Henry W. A. Hanson, president of the college.

The enrollment made a marked advance over that of last year. The freshman class numbered 152. The total student enrollment is 430, forty-eight of whom are returnees from the armed forces.

During the past summer, "Old Dorm"—Civil War landmark—was reconditioned. The many other buildings on the campus have been renovated during the past three years.

There have been several changes in the faculty. Prof. Parker B. Wagnild was granted a leave of absence to pursue his musical studies at New York University

until February 1946. During the summer, Prof. William F. Quillian, Jr., received a call to become a member of the faculty of Ohio Wesleyan University in the Department of Philosophy. As successor to him the college has called Dr. Norman E. Richardson, Jr. He comes to Gettysburg from Whitman College, Walla Walla, Wash.

WOMEN'S MEETINGS

The thirty-first annual convention of the *Women's Missionary Society of the Georgia-Alabama Synod* will be held in the Church of the Ascension, Savannah, Ga., C. A. Linn, Ph.D., pastor, October 10-12.

Mrs. Thomas H. Weeks, Pres.

The twenty-sixth annual convention of the *Women's Missionary Society of the Indiana Synod* will be held at St. John's Church, Fourteenth and Chase Sts., Anderson, Ind., October 17 and 18, the Rev. Roy B. Setzer pastor. The convention will open Wednesday at 2.30 P. M. with a Confessional Service and Holy Communion.

Mrs. Robert Heine, Sec.

The twelfth annual convention of the *Women's Missionary Society of the Kentucky-Tennessee Synod* will be held October 18-20, at Fenner Memorial Church, Louisville, Ky., the Rev. Roger G. Imhoff pastor.

Emma L. Detmer, Sec.

The sixtieth anniversary of the *Women's Missionary Society of the Allentown Conference of the Ministerium of Pennsylvania* will be commemorated at their annual convention October 18 in St. Peter's Church, Packer Ave. and Vine St., Bethlehem, Pa., Corson C. Snyder, D.D., pastor. Sessions at 2.00 and 7.30 P. M.

Mrs. Ernest Haller, Stat. Sec.

The fiftieth annual convention of the *Women's Missionary Society of the Lancaster Conference of the Ministerium of Pennsylvania and Adjacent States* will be held Thursday, November 1, in Grace Church, Lancaster, Pa., Allen L. Benner, D.D., pastor. Sessions at 9.45 A. M., and 1.45 P. M.

An executive meeting at 9.15 A. M. will precede the convention sessions. Speakers: M. Edwin Thomas, D.D., the Rev. Harold W. Reisch, the Rev. Andrew Sommes.

Mrs. Elmer Curry, Sec.

The convention observing the fiftieth anniversary of the *Women's Missionary Society of the Norristown Conference of the Ministerium of Pennsylvania* will be held in the Church of the Transfiguration, Hanover and Chestnut Sts., Pottstown, Pa., the Rev. Theodore L. Fischer pastor, October 25. Sessions at 9.45 A. M. and 1.45 P. M.

Elizabeth G. Kidd, Rec. Sec.

The seventeenth annual convention of the *Women's Missionary Society of the Long Island Conference of the United Synod of New York* will be held November 2 in Messiah Church, Russell St., Brooklyn, N. Y., the Rev. John W. Klahn pastor. The theme will be "Extending the Kingdom."

Aurelia C. Strebel, Sec.

The thirty-seventh annual convention of the *Women's Missionary Society of the Wisconsin Conference* will be held October 14-15 at the Church of the Atonement, Wright and Quincy Avenues, Racine, Wis., of which the Rev. Jerome Miller is the new pastor.

Marie Nelson, Sec.

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The Women's Missionary Society of the Central Conference of the Synod of Ohio will hold its twenty-fifth annual convention October 25 and 26 at First Church, Galion, Ohio, the Rev. H. S. Garnes, Jr., pastor. The convention will open at 2.00 P. M., Thursday.

Mrs. Robert H. Miller, Sec.

CONFERENCES

The Alleghany Conference of the Central Pennsylvania Synod will meet in Casebeer Lutheran Church, Sipesville, Pa., October 16, at 10.00 A. M.

John E. Stambaugh, Sec.

The East Pennsylvania Conference of the Central Pennsylvania Synod will meet October 22 and 23 in Grace Church, 35th and Spring Garden Streets, Philadelphia, Pa. The sessions will open Monday at 2.00 P. M. The Holy Communion will be administered Monday evening at 7.30. Tuesday sessions at 9.30 A. M. and 2.00 P. M.

George T. Miller, Sec.

The eighth annual convention of the Susquehanna Conference of the Central Pennsylvania Synod will be held October 18 in First Lutheran Church, Watsontown, Pa., beginning with the Holy Communion at 9.30 A. M.

Adam P. Bingaman, Sec.

The West Penn Conference of the Central Pennsylvania Synod will meet in St. Mark's Church, York, Pa., Monday, October 29, at 10.00 A. M. Dr. F. Eppling Reinartz, speaker at morning and afternoon sessions.

Paul Levi Foulk, Sec.

The fall meeting of the Western Conference of the Synod of Kansas and Adjacent States will be held October 21-22 in St. Paul's Church, Glasco, Kan., the Rev. Otto K. Oelke pastor. Registration from 3.00 to 5.00 P. M. and evening service at 8.00 P. M.

A. L. Mendenhall, Sec.

The Eastern Conference of the Maryland Synod will meet at Holy Comforter Church,

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Baltimore, Md., the Rev. J. Frank Fife pastor, Monday, October 15, at 10.00 A. M.
Samuel J. Miller, Sec.

The Western Conference of the Maryland Synod will meet at Trinity Church, M. A. Ashby, Ph.D., pastor, Monday, October 15, at 9.00 A. M.
Raymond M. Miller, Sec.

WOMEN'S AUXILIARY, PHILADELPHIA SEMINARY

The fall meeting of the Women's Auxiliary of the Lutheran Theological Seminary at Philadelphia will be held Friday, October 19, at 2.00 P. M., in the Seminary Chapel. The address will be given by Dr. Paul J. Hoh, president of the seminary.
Ruth D. Rhyné, Sec.

MARRIED

Haines-Feeser. September 15 in the Church of the Abiding Presence, Lutheran Theological Seminary, Gettysburg, Pa., Miss Angeline Elizabeth Feeser, daughter of Mr. and Mrs. William J. Feeser of Littlestown, Pa., was married to the Rev. J. Leon Haines, pastor of St. Thomas Lutheran Charge, St. Thomas, Pa. The ceremony was performed by the Rev. David S. Kammerer of Littlestown, assisted by the Rev. Dr. Harvey D. Hoover of Gettysburg.

OBITUARY

The Rev. Nicholas Paris

was called to his eternal home September 7, after a brief illness. Born May 27, 1873, Pastor Paris was educated at Hartwick Seminary and was ordained in 1903. He entered the synod in 1904 and served a number of congregations, among them St. Luke's, Valatie, and St. John's,

Ancram. The last years of his ministry were given to the parish of Gallupville and Argusville. Pastor Paris was devoted to the rural work. He had a warmhearted approach to the people of his far-flung parish and possessed a host of friends.

Funeral services were conducted in the Evangelical Lutheran Church of Gallupville Sunday, September 9, with the Rev. Russell B. Greene of Berne, officiating. He was assisted by the Rev. W. Alfred Wietz of Schenectady, the Rev. Henry H. Wahl of Hudson, and the pastor of the local Methodist Church.

Interment took place at Fort Plain the following day with the Rev. Dr. Morris C. Skinner in charge.

Pastor Paris is survived by his wife and three daughters, Mrs. H. Van Walkenburg, Ancram; Mrs. Herbert Gibson, Oneonta; and Mrs. Harold Jessup, Hudson; and by five grandchildren.
Luther S. Straley.

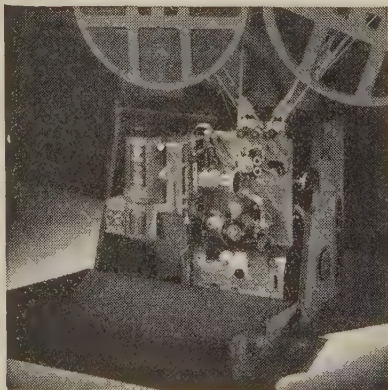
Robert William Woods, D.D.

In the passing of Robert William Woods, D.D., the Pittsburgh Synod lost one of its most respected veteran pastors. His entire ministry was spent in this synod as pastor of one congregation, the Church of the Redeemer, Homewood, Pittsburgh, Pa.

Dr. Woods was born in Blain, Perry County, Pa., May 30, 1873, and was confirmed in his home congregation, Zion Church, Blain, in April 1887. He was graduated from Gettysburg College in 1898 and from Gettysburg Seminary in 1901. He was ordained by the Pittsburgh Synod of the General Synod in Vandergrift, Pa., October 13, 1901. However, the previous year he was licensed to preach the Gospel by the Central Pennsylvania Synod.

During the summer vacation between his middle and senior years in the seminary he canvassed the Homewood area for Lutheran folk and secured the charter roll of members

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for the Church of the Redeemer. This congregation was organized in 1901, and Dr. Woods was called as pastor. The congregation has known no other pastor, and the pastor has known no other congregation. For 44 years he served this congregation, seeing it develop from a handful of loyal members to its present splendid strength. The Church of the Redeemer stands as a memorial to Dr. Woods' labors and as a tribute to his devotion to his Lord.

Dr. Woods was honored by his Alma Mater with the honorary degree of Doctor of Divinity in 1926. The Pittsburgh Synod invited him to serve as its president in 1916. For many years he was a director of the Gettysburg Seminary Board as representative from the Pittsburgh

Synod. He served as president of the Ministerial Association of Pittsburgh, and president of the Homewood-Brushton Council of Churches. His interests were not only in his own denomination, but extended to fields of service and guidance in other bodies. For many years he rendered splendid service to the Pittsburgh Council of Churches by arranging the schedule of Radio Church Services. Few men have enjoyed the confidence of so many leaders in so many congregations as Dr. Woods. The Pittsburgh Synod will be poorer for his passing, yet we are grateful for his many years of service.

June 30, 1909, Dr. Woods and Miss Martha Ella Douds were united in marriage. To this

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union three children were born, all of whom survive him: Catherine Margaret, Pastor Wayne Robert, and Martha. He is survived by his widow, who through the years of their life together joined him in his labors of love.

Funeral services, held in the Church of the Redeemer September 11, were conducted by the president of synod, H. Reed Shepher, D.D., assisted by P. H. R. Mullen, D.D., former Missionary Superintendent of the Pittsburgh Synod, who preached the sermon, and the Rev. William Leubin, president of the Central Conference. Interment was made in Homewood Cemetery, Pittsburgh, Pa. H. Reed Shepher.

RESOLUTIONS

The Rev. Alfred T. Sutcliffe

Alfred T. Sutcliffe, our beloved friend and associate, servant of Christ and shepherd of His flock, has entered into his eternal rest to receive the reward of the faithful.

Born of Christian parentage, he early turned his thoughts to the gospel ministry. Educated at Gettysburg College and Seminary, he was ordained to the ministry in 1916. From that day until the day of his summons into the Church Triumphant, he served his Lord and Church faithfully and devotedly. At the time of his departure he was pastor of Trinity Lutheran Church, Taneytown, Md., and a valued member of the Executive Committee of the Evangelical Lutheran Synod of Maryland. He was faithful in his attendance at the quarterly meetings of the committee, and was always most conscientious in his work for the synod.

When Pastor Sutcliffe was ordained to the gospel ministry, he was asked these questions: "Are you ready to take upon you this Holy Ministry, and faithfully to serve in it? Will you teach and preach the pure Word of God in accordance with the Confessions of the Evangelical Lutheran Church? Will you adorn the doctrine of our Saviour by a holy life and conversation?" He faithfully fulfilled these solemn obligations. He, being dead, yet speaketh; speaketh in the lives of those to whom he preached the Gospel; speaketh in the hearts of those to whom he brought comfort in sickness and bereavement; speaketh in the lives of children who were trained by him in the catechetical class; and he lives in the hearts of those of us who were included in the circle of his friends.

Now, Therefore, Be It and It is Hereby Resolved by the Executive Committee of the Evangelical Lutheran Synod of Maryland:

1. That the Executive Committee adopt the foregoing as an expression of its esteem and affectionate regard and as a tribute and appreciation for its beloved friend and associate Alfred T. Sutcliffe;

2. That while we, the members of the Executive Committee, acknowledge and record our heartfelt sorrow at our separation, we, nevertheless, express our unfeigned gratitude to Almighty God for the life of His servant; for the years of his constant service to the Church; for the inspiration of his presence; for his exemplary Christian character; for his ennobling influence for righteousness; for his many works of mercy and Christian love; for the blessing that has been ours in having known and loved him;

3. That these resolutions and this tribute of esteem and affection be spread on the minutes of the Executive Committee of the Evangelical Lutheran Synod of Maryland; that a copy be sent to the secretary of the church council of Trinity Lutheran Church, Taneytown, Md., to the family of Alfred T. Sutcliffe, and to the Lutheran for publication.

EXECUTIVE COMMITTEE OF THE MARYLAND SYNOD
Paul A. Weldley,
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The Lutheran



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The guide is provided only as a service to the church, a request for it will not obligate you in any way. Write for **THE POST-WAR OUTLOOK of AUDIO-VISUAL AIDS.**

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